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RELIGIOUS COMMUNICATIONS.

To the Editor of the Christian Observer.

MOST of your readers, I have no doubt, will feel interested in whatever relates to so eminent a man, and so great an ornament of the church of Christ, as the late Dean of Carlisle. Having had an opportunity of conferring with him at large, on several very important subjects in theology, and having at the time taken notes of what passed in conversation, I am enabled to furnish you with some additional relics of that great man. Should you deem them proper to appear in your publication, as a kind of supplement to the general account of him which you have already inserted, they are entirely at your service. The observations of my departed friend, which I now submit to you, respect the following subjects.

First, The Baptismal Controversy.

Second, The Holy Trinity.

Third, The General Confession of our Church.

I shall proceed with them in the order in which they stand.

First, *The Baptismal Controversy.*

The Dean of Carlisle's opinion on this subject was noticed in your last Number. It may here be added, that he gave it as his deliberate judgment, that the following passage in the Catechism was quite conclusive against the main statements of Dr. Mant.

"What is required of persons to be baptized?

"Repentance, whereby they forsake sin; and faith, whereby they steadfastly Christ. Observ. No. 222.

believe the promises of God made to them in that sacrament.

"Why then are infants baptized, when by reason of their tender age they cannot perform them?

"Because they promise them both by their sureties; which promise, when they come to age, themselves are bound to perform."

The Dean remarked, there was here clearly an hypothesis, a pledge, a charitable assumption of repentance and faith on the part of the infant: on this assumption the language of the office proceeded; and on its being realized, when the child should be of due age, the blessings of the sacrament itself were suspended.

On the language of our church, in her baptismal offices, we have the following weighty remarks, ascribed to "a learned friend," in Mr. J. Scott's last work, in reply to Dr. Laurence, but which there can now be no indelicacy in avowing to have been from the pen of the late Dean of Carlisle.

"I conceive that in believing adults the *substance* of regeneration has actually taken place before baptism; but as the new-birth is said to be both of water and of the Spirit, it may be too much to say that it is *complete* without water—that is, without baptism. And this would be true, even if baptism were observed *merely* because it is an ordinance of Christ. But, besides this, the Holy Spirit blesses the due performance of the ordinance, and increases grace in it.

"At first, the business of baptism was necessarily with adults, for the

most part. Of course there were repentance and faith, at least, supposed to exist; and then baptism closed the initiation; and, being as it were *the seal*, it came to be called Regeneration, because without it the initiation could not be complete.

"Originally regeneration implied *repentance, faith, and baptism*: when transferred to infants the name was continued, though two of the ingredients were dropped, or necessarily excluded."

Dr. Milner was much grieved at the dogmatical manner in which the controversy had been handled, and at the hardy assertions made, that there could be no doubt on the meaning of the Church of England with regard to it. The fact was, he said, that the doctrine of the grace of the sacrament had always been a question of great difficulty, and more especially in this very matter of infant baptism, where controversialists now affirmed there was none at all. The Dean had, at one time, nearly determined to write upon the subject, and was actually beginning to collect the chief publications which had appeared. But his increasing infirmity of health probably prevented the execution of this, as well as of many other excellent designs. He, however, on several occasions, expressed his sentiments to me very strongly on the general question. He thought that those who opposed Dr. Mant's statements had not spoken out with sufficient distinctness; for to him it appeared most grievous, that a minister of our Protestant church should thus be permitted, for the first time, to broach, as the Dean conceived, popish sentiments on so vital a point, and to do this in a manner the most positive, and without any charitableness of construction for those who differed from him in opinion. He was decidedly of opinion, that whatever difficulties might exist in ascertaining the exact benefits accompanying baptism, we

ought boldly and unshrinkingly to designate, by the term *regeneration*, the inward change and conversion of the heart to God, by whatever means it might be effected, and to address those as *unregenerate* who were evidently without any spiritual life. This, he apprehended, had been uniformly the language of all our greatest divines from the time of the Reformation. The Dean rejoiced in the important changes which were introduced into Dr. Mant's tract on this subject, by the Society for promoting Christian Knowledge; for by these (although he considered that the tract remained still in many respects very objectionable,) in point of argument, the chief matter in dispute was conceded. In short, the Dean regarded the whole discussion as of VITAL IMPORTANCE and as in effect involving the grand distinctions between cold and languid formality, and really spiritual religion.

In adducing the above brief but weighty testimony of my venerable friend on this question, permit me to add, that in my opinion the more the two observations of the Dean, which begin this statement, are weighed, the more solid and conclusive will they be found. They seem to comprise in a few words the nucleus of the controversy. If in connexion with these observations, we take a calm review of the Twenty-fifth and Twenty-seventh Articles, little more will be necessary, in order to arrive at a sound practical determination respecting the real views of the church. But, besides this, let it not be forgotten, that the doctrine, thus gathered from a fair consideration of the whole of the formularies of our church, is confirmed, beyond all contradiction, by the uniform language of that Sacred Book on which our church is built, and to which the ultimate appeal on this and on every theological question, must be made.

Perhaps in the conduct of this dis-

cussion, it has not been sufficiently remembered, that the testimony of Scripture is the great point to be attended to. For no one will deny that in a Protestant church, if any doctrinal statement should appear to be of doubtful meaning, it is to be construed not in the manner that is most opposed to the Scriptures, but in the way which is most agreeable to their general scope and tenor. Any attempt, therefore, to set aside the plain evidence of holy Scripture, on this question, is not to be admitted for a moment. There is no one tenet of our church which might not be fatally misrepresented if the language of our formularies may be first separated from Scripture, and then interpreted after a popish, rather than a Protestant model.

II. *The Holy Trinity.*

On the mystery of the Holy Trinity, the Dean indulged me with a long conversation, which was begun in the year 1813, and, being then interrupted, was resumed at the close of the year 1817. I will endeavour to give the substance of it.

"I have thought again and again," said Dr. Milner, "for hours at a time, on the objections raised by those who call themselves rational Christians against the doctrine of the Holy Trinity, and I am convinced there is nothing solid in what they say. They use a multitude of words, and bring forth what they call arguments, but these have no weight. If we once admit the inspiration of the holy Scriptures, that is sufficient; nothing more can be said. All we contend for is, for the natural, and logical, and necessary interpretation of the language of Scripture. We have nothing to do with the declarations of Scripture, but to submit to them as coming from Almighty God. Now with respect to this doctrine, we never assert that the sacred Persons of the Holy Trinity are three and one in the same sense, but that they are represented to us in Scripture as three in

one sense, and as one in another. And nothing more clearly shews that we are right in our general notions of this doctrine, than that the simple language of the Bible serves to express what we mean, whilst this language does not suit, and therefore is not ordinarily employed by, our opponents. We want, and in common cases (in our sermons and practical writings for instance) we use, no other terms than the very terms of holy Scripture. If we add any other terms, it is in our formularies of faith, to guard against the perversion of Scripture by our adversaries; but when we speak naturally and unaffectedly in the instruction of our people, our ideas flow spontaneously in the very words of the Bible. Whereas, read the writings—the most practical writings, where men speak most honestly their meaning—of those who deny the Holy Trinity, and nothing can be so unlike the language of Scripture; you find nothing of the terms and statements of the Bible. Now this test to a plain man is decisive.

"The Socinians talk a great deal about Unity, as if nothing could be so clear as the idea of it, when applied to the Deity; and as if, when they had shewn that we speak of three characters, or persons, in the Supreme Being, we were convicted of a plain contradiction. Whereas the truth is, the idea of Unity or Oneness has almost always an obscurity in it. And if it is so as to human affairs, how much more may this be expected when we speak of Almighty God? We talk of Unity, but what do we mean? Even the clods of the valley are only kept together by Divine power. We get at simple ideas by abstracting from complex ones: as for the causes of things, we know nothing of them in any case; and he is said to know most of a thing, as of gold, who knows most of its properties. Now so long as an idea is complex, and you can separate it into its constituent parts, you may talk sensi-

bly and intelligibly upon it : but when you come to a simple uncompounded idea, the mind is stopped, and you immediately find the difficulty of conceiving of oneness. Take a case.— There is a sense in which the whole human race is *ONE* in Adam, as the federal head of creation, owing to an original constitution of Almighty God. Pursue this thought. In what does this oneness consist ? There may be some of the matter of Adam's body in each of our bodies even now. Is this a part of the ground of union ? The diffusion of Adam's body, by such a supposition, is nothing like so great as the diffusion of the particles of light from a single candle burning on the top of St. Paul's cathedral. A first grain of wheat diffuses itself through every grain, in every future harvest. What an inconceivably minute division of matter is this ! We must not, however, apply these remarks too strictly, in what we say of the Deity. But it is enough to repel the objections of our opponents, and to satisfy us that there may be a thousand ways, utterly inconceivable by man, in which the Unity of the Divine Being may consist with a Trinity of Persons ; and that therefore we have nothing to do with answering such objections, if we are only convinced that the same objections lie against the very language of holy Scripture. It is enough to silence all such cavils, to say that the idea of oneness has an obscurity in it to our understandings in the most ordinary cases, and that therefore it is no fair objection to the doctrine of the Trinity, that there is an obscurity in it, when applied to the supreme and incomprehensible God. In short, all that is advanced by the Socinians, on this point, seems to me absurd. We hold the Unity of the Deity as strongly as they do ; and what we believe, respecting the plurality of persons, is not so held as to be inconsistent with this. We believe the facts, on the authority of

Scripture : we do not pretend to understand the manner of their existence, or to explain the difficulties attending their admission.

“ Nor is there any real weight in the objection raised against the terms, Father, Son, and Holy Ghost, as applied to the sacred persons of the Godhead. We do not assert that these terms are used in the same way as in ordinary cases ; we assert only that the Supreme Being is thus represented to us in holy Scripture, and that therefore this is perhaps the only, and certainly the most proper, way, by which human beings could come nearest to the truth, as to the Divine Nature. To call one Divine Person Father, and the other Son, we may therefore be assured, comes nearer to the truth and real nature of the existence of God, than any other way in which it could be presented to man's understanding. This then is enough ; for we know nothing of these high matters, except what God reveals to us. All ideas of Polytheism must, however, be carefully and religiously excluded from our minds, as well as all the low, and earthly, and contracted notions which we have of the relation of Father and Son. But there are many points of relation between Father and Son, besides the more common and gross views of it ; as agreement in disposition, in peculiarity of mind, in the most minute lineaments of form, in taste, and in a variety of other things, constituting a sort of connexion which unites them, though it be inexplicable in its cause. Whether any thoughts of this kind may assist us, when applied with reverence to the supreme and eternal God, I will not say. Possibly the Son is called the only-begotten Son of the Father, from a similarity and peculiarity which make these terms the most proper, as indicating the nearest approach we are capable of making to the reality of the case. But it is not necessary to form such an hypothesis :

it is enough that Scripture employs these terms for us to believe that they are the best in which the matter could be described. There are many properties of Father and Son which may exist in an incomprehensibly glorious way in the Supreme Being, though we cannot exactly conceive of them. Possibly we may go so far as to say, that every thing essential in them may be similar and alike, whilst there are yet some unessential differences. The sacred Persons in the Deity possibly agree in a way something like the agreements between Father and Son, and differ in a way something like the differences of Father and Son. Possibly they may be One in somewhat of the way in which Father and Son agree; and Three in somewhat of the way in which they differ. All these things, however, must be taken in a transcendent sense. We must keep clear of dividing the substance of the one blessed God, as well as of confounding the three Divine Persons of the Deity. Remarks of the same kind might be made on the term Holy Ghost. We might observe here also, that the term gives us the nearest idea to the real truth of the case, of which we are capable. But I abstain. All I have said only goes thus far, to silence an objector; just as what I said before about our ideas of Unity. Such remarks as these are good against arguments pretended to be derived from a contradiction in the doctrine of the Holy Trinity. There is in this doctrine nothing of contradiction: the whole matter is above our reason. And when men would confuse the minds of the half-learned with what they call clear ideas about Oneness, and with charges of contradiction, it is well to shew them what an irrational course they are pursuing.

"Further, we must always remember, that the doctrine of the Holy Trinity is inseparably connected with that of Redemption, which demands

correspondent acts of affection, faith, trust, fear, gratitude, worship, obedience, towards the several persons of the Godhead. The acts and habits of mind required toward Jesus Christ, and towards the Holy Spirit, are essential to every step of the Christian life. The doctrine, therefore, is intimately mingled up with the whole Bible. If any one should begin with the separate texts of Scripture, and exercise those tempers of mind towards the Son and the Spirit, which each passage demands, he would adopt substantially the doctrine of the Trinity; whilst, on the other hand, if any one should first be instructed catechetically in the doctrine, he would, in like manner, be prepared for the correspondent affections and duties as he found them afterwards declared in the Bible; a circumstance which seems to confirm, beyond all doubt, this great verity of our faith. Nothing, therefore, can be more dangerous to our salvation, nor more presumptuous and rebellious against Almighty God, than to take the course which the Socinians do, and deny the doctrine itself. For what follows next? They deny the doctrines of original sin, the atonement, the influences of the Holy Ghost, justification by faith, regeneration, the existence of evil spirits, &c.; that is, they deny all those doctrines which are intimately linked with, and dependent upon, the doctrine of the Trinity; and thus, in fact, CONFIRM to every humble Christian, the truth of that doctrine, by shewing that those others, which are so indubitably revealed in Scripture, are, even in the judgment of our opponents, so inseparably connected with it, that they must stand or fall together. All this mischief springs from a wrong state of mind. It is infidelity—a disbelief of the Bible—an admission of Christianity generally, and then a denial of all those things in which Christianity consists."

Such were some of the observa-

tions of this great divine, on a subject of such fundamental moment. They are calculated to strengthen the minds of those who may have been harrassed with objections on this question; as they shew one of the first men of his age, in reach of understanding and acuteness of intellect, bowing with humble submission to the explicit language of Divine Revelation. The comfort they afforded me at the time has induced me to give the best account I could of the Dean's conversation; though, after all, it affords a very inadequate view of the light which he threw on the subject.

III. *The General Confession of our Church.*

The following is the substance of the Dean's remarks on the subject of the General Confession.

"I have long considered the short and admirable confession at the opening of the church service, as an epitome of the Gospel. Observe the order of the several clauses, and how much they comprehend.

"We begin by confessing to our Almighty and most merciful Father, that we have erred and strayed from his ways like lost sheep. Now a lost sheep is the most helpless creature in the world. Other animals will, somehow or other, find their way again. A dog, a horse, a bird, or even a cow, will regain its home; but a sheep, when lost, has no idea of making out its way, and it must certainly perish: unless some one seek it out, it is lost indeed. This is the first step in the Confession.

"But it may be asked, how it has happened that we, the creatures of the blessed God, should be in this deplorable situation. We were created holy and happy beings; we were made in the image of our Maker. The cause is this, 'We have followed too much the vices and desires of our own hearts.' This was the origin of our misery.

"But lest we should excuse ourselves for having done so, or think

there is little harm in it, another clause succeeds: 'We have offended against thy holy laws; we have left undone those things which we ought to have done, and we have done those things which we ought not to have done.' Here the guilt is charged upon ourselves, we acknowledge that we ourselves have been to blame. We are taught, as it were, to say, 'Thou, O blessed Lord, wert not the author of our lost condition. The laws Thou gavest us were holy, and thy commandments just and good; but we have offended against thy holy laws; we have not done what we ought to have done. The fault is entirely our own.'

"And mark what follows, in order to prevent our fancying, that, notwithstanding this evil conduct of ours, there may be some good in us, that the disease may not be fatal, that it may not be a total corruption. 'There is no health in us.' 'The whole head is sick, and the whole heart faint,' as the prophet Isaiah speaks. We are altogether corrupt; we are unsound at the core; and from such a creature no good can proceed.

"What then is to be done? We are cut off from every hope in ourselves. Whither can we turn? Is there any one who will seek and save that which is *lost*? Our appeal, in these desperate circumstances, is *simply* to the mercy of God: 'But thou, O Lord, have mercy upon us, miserable offenders.' Here is our only hope. We pray for mercy; but we pray for it in a particular manner, as appears from the following words, 'Spare thou them, O God, *which confess their faults*;'—not those who think they have no faults, but those who are sensible of them. The mercy of God has respect to the character, the state of mind, of the party who seeks it. It is not indiscriminate mercy, but is exercised in a manner agreeable to the Divine holiness. I often think what a special mercy it is that the

case of David has been recorded. It shews us, that the most wicked man may be forgiven; but then it also shews us what a repentance is requisite to that forgiveness. I suppose never was there keener anguish of soul, more bitter sufferings on account of sin, more restless compunction than David's. See the depth of his sorrow in Psalms vi., xxii., xxx., xxxi., xxxviii., xxxix., li., lxix., lxxvii., lxxxviii., cii. Some of these may indeed have had a prophetic reference to Him whose sorrow was not like any man's sorrow; but they still expressed David's feelings in the first instance. These his mournings of spirit seem to have been handed down to us by the providence of God, to afford to all succeeding generations an affecting example of the genuine penitence of a grievous sinner; and to prevent any who so repent from despairing of mercy. They who mourn like David, shall like David be forgiven. Of him, as of St. Paul, it may be said, 'That for this cause he obtained mercy, that he might be a pattern to them who should hereafter believe.' Peace, indeed, none can give to a burdened conscience, but Almighty God. He alone can communicate a sense of pardon. We may encourage a person, and believe he is forgiven, and assure him that he is entitled to comfort; and yet it may be all in vain. Our Lord says, 'My peace I give unto you.' He must speak peace to the heart, or the penitent sinner will have no consolation. If, however, any person can from the heart follow David in his strains of penitence, he shall at last also join him in his songs of praise.

"The Confession proceeds: 'Restore thou them that are penitent;' not only have mercy, and spare, and pardon, but restore. This is as much as to say, 'Bring me back, blessed Lord, to the holy and happy state in which I was created, and renew thine image in my soul. Not only wipe away my heavy debt,

but restore me to thy favour and love, and prevent, by the implantation of a new principle, my falling into sin again.'

"And what is our plea for asking this twofold blessing of forgiveness and sanctification? Not on account of any amendment of our lives (though at the same time we must amend them,) nor for any good works of ours, but, 'according to thy promises declared unto mankind in Christ Jesus, our Lord.' It is only for the sake of what Christ has done and suffered for sinners that we implore these blessings. This is all our plea.

"We see, lastly, in the Confession, what is to be the result of this mercy and grace of God: 'And grant, O most merciful Father, for his sake, that we may hereafter live a godly, righteous, and sober life;'—that is, Grant that our lives may testify our gratitude;—and this not for our own honour or credit, but 'to the glory of thy holy Name.'

"Here we should inquire what are the fruits of a godly, righteous, and sober life. Certainly the exemplary fulfilment of every relative duty is included, whether that of a father, a child, a husband, or a master; and the business of our several stations must be faithfully and diligently performed. But even the teachers of philosophy among the heathens demanded something of this: *they* treated of the Offices of life. Christianity produces all this, but it also requires and produces much higher fruit—fruit indeed whose richest clusters are often veiled from human sight, and are seen by none but God. The tears of repentance, the breathings of devout gratitude and love to the Saviour, and the inward contest which is maintained by every Christian mind (the new principle struggling against the old;) these are things of which the world sees little, but they constitute the interior of religion; and, in connexion with holy

tempers and an obedient conduct, form those appropriate fruits of faith, by which it may as certainly be known, as a tree is discerned by its fruits. And if I wished to ascertain the sincerity of any man's religion, I would appeal to these tests. Besides referring to his outward course of conduct, I would ask him, Are you conscious of an internal warfare; and upon examination, day by day, do you find the new principle of holiness gaining ground within you? Are you making progress against your corruptions? Are your spiritual graces (your faith, your love, your humility, your deadness to the world, your devotedness to God) becoming stronger and brighter? For these are the sure marks of inward piety, as it respects either ourselves or others, and make up a most essential and indispensable part of a godly life.

"And it is further to be observed, that, in this part of the Confession, there is a clear line of distinction made between our suing for pardon, and the holy fruits of obedience. They are not mingled together as the common divinity now in vogue attempts to mingle them. It is not said, 'Have mercy upon us, O Lord, *because* we are endeavouring to live a godly, righteous, and sober life.' But, 'have mercy upon us, according to thy *promises* declared unto mankind in Christ Jesus our Lord.' This we are taught first to implore. We must come as miserable sinners and confess our grievous sins, and beg for God to have mercy on us, and spare, and restore us, through his mere goodness and grace in Christ Jesus. And then, we must beg for strength that we may hereafter live a holy life. We are not pardoned because we have feared and obeyed God, but being first pardoned by his free mercy, we then are *hereafter* to live a godly life to the glory of his holy Name. Indeed, the whole Confession is in direct contrast

to the confessions which many now-a-days would teach us to make. Only hear their sermons, and their way of describing repentance and the doctrine of justification, and you will soon perceive how far they are from the true spirit of the Reformers. The confession they would make before Almighty God would be of some failings and infirmities only—not of having wandered from God as lost sheep. They would acknowledge generally that they had yielded to many temptations and follies—not that they had followed the devices and desires of their own hearts, and that there was no health in them. They would plead their obedience and fulfilment of the Christian covenant for becoming entitled to pardon through the merits of Christ—not confess themselves miserable offenders and plead God's mercy only in Christ Jesus. They would make their good living the cause and meritorious condition of forgiveness—not the fruit and evidence of that forgiveness.

"Thus this short prayer to my mind is a summary of religion. It guards us against a proud and self-sufficient spirit, and lays us really low before God as sinners; and yet, on the other hand, it leaves out all niceties and abstruse speculations, and keeps to the simple broad truths and statements of Scripture. I have frequently brought forward this matter to persons who were prejudiced against the true views of religion, and I never met one who could answer the plain solid argument drawn from this confession of our church."

It may perhaps be interesting to the readers of the above remarks, to know that the Dean has bequeathed his own papers relating to religion, to his nephew, the Rev. Joseph Milner, and the papers in the hand-writing of his late brother, to the Rev. Mr. Fawcett of Carlisle, with a direction to

him to use them in the way which he may think most conducive "to the glory of God, and the good of mankind."

To the Editor of the Christian Observer.

WANT of time and bodily indisposition compel me to a hasty reply, in noticing the observations of your correspondent P. (contained in your April Number,) in reference to my Letter to his Grace the Archbishop of Canterbury, on the subject of certain Doctrines of our Church termed Evangelical.

I would respectfully assure him, that it was my most earnest wish and endeavour, in commenting upon the sentiments of Mr. Burrow, not only to give a "literal," but a "liberal" and candid representation of his doctrine; and I would appeal on this point to the *doubts* which I then expressed, and with sincerity, whether I *had* interpreted his expressions aright or not.

Whoever reads Mr. Burrow's own words, will, I think, be struck with their *obscurity*, as to the ground of our justification before God; and I beg leave to assure your correspondent, that if it had been mere matter of criticism whether the sentence might be better expressed, I should not have ventured upon the office of a critic. The force of my humble abilities was directed to what appeared to me fundamental *errors in doctrine*—actual dissent from the articles of the Church of England.

On a review of the passage, I am still constrained to say, that I cannot put any other meaning upon it than this; namely, that Mr. Burrow expresses his firm reliance for justification before God "*in the great day of account*," upon his own endeavours, his own good works (defective—that is, sinful—as he feels them to be,) being mercifully *accepted through the mediation of Christ*. In other words, that he regards himself under the covenant

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of works in part—and that the merits and mediation of Christ are to supply (to those works) what conscience testifies to be defiled and defective.

If this be the fair construction of the passage, I would maintain that it is not the doctrine of the Church of England.

The correctness of the interpretation, however, seems to rest upon this point; namely, Mr. Burrow's real meaning by the word "*acceptance*." Your correspondent will do me the justice to admit, that in my quotation I gave the whole passage, beginning with the "*salvation purchased by the blood of the Lamb*." Yet when Mr. Burrow proceeds to speak of the ground of his hope for future blessedness—when he alludes to "*the main anchor of his soul*"—he refers from this to his own endeavours (that is, works or deservings,) if they be sincere, and founded on the proper motive, &c. &c.—"*These my endeavours*," says he, "*to perform those conditions upon which the provisional promise of eternal happiness depends, however imperfect [I transpose the context,] will meet with acceptance through the mediation of Jesus Christ, if they be sincere, &c. &c.*"

I would here remark, that I am not discussing the point of *our imperfect works being graciously accepted*—being pleasing and acceptable to God in Christ, as our Article expresses it: but I would clearly and unequivocally contend, that these our endeavours to please God, even if sincere, cannot have any part or share whatever in *OUR ACCEPTANCE*, by which I mean *our pardon—our justification*—our being, either now or hereafter, *accounted righteous in the sight of God*—and entitled to the blessedness of eternal life.

Our pardon, our acceptance, our "*main anchor*," rests upon the truth contained in the Eleventh Article of our church; namely, "*We are ac-*

counted righteous before God *only* for the merits of our Lord Jesus Christ, by faith, and NOT FOR OUR OWN WORKS OR DESERVINGS."

Your correspondent regards Mr. Burrow's sentiments as in unison with the Article of our church or Good Works; yet he will, I am sure, readily perceive that these works are not said to procure OUR ACCEPTANCE: on the contrary, they are declared incapable of enduring the severity of God's judgment—that is, his inflexible justice and unsullied holiness. Neither are *we* said to be accepted by these our works being rendered available through the mediation of Christ. The expression is, "Yet are *they* (that is, the works) pleasing and acceptable to God in Christ." I must leave your readers to decide whether P.'s statement or mine is correct; but I think it will appear evident, that if such very opposite conclusions can be fairly drawn from the language in question, "the delicacy which can hardly brook that the term Good Works should stand in the same sentence with the term Faith," which your correspondent regards as so "dangerous," will prove a very great safeguard. At least, when we see the blood of the Lamb and our own works so obscurely blended together, that it is not easy to say whether the author relies *solely on the merits of Christ*, or *partly also on his own works or deservings*,—that it is hard to say whether he means *his own acceptance* and justification, or merely God's gracious *acceptance of those good works* which proceed from a *justified and pardoned sinner*—it appears the duty of a member of that church, whose peculiar doctrine is JUSTIFICATION BY THE MERITS OF CHRIST ONLY, to use his efforts, however feeble, to point out the danger of the heresy so likely to be insinuated into the minds of the unwary, so congenial with the natural pride of our hearts, which anxiously desire to find *something* in us *worthy*

of acceptance, forgetting that in the Lord *alone* have we righteousness and strength—that "we do not presume to come" to him "trusting in our own righteousness"—that "we are not worthy so much as to gather up the crumbs under his table"—that our desire is "so to eat the flesh of his dear Son, and to drink his blood"—that "our *sinful* bodies may be made clean by *his* body, and our *souls washed* through his most precious blood, and that we may evermore dwell in him and he in us."*

I would assure your correspondent, that if he interprets my remarks as designed to make light of a sober, righteous, and godly life, he misunderstands me. I will go any lengths with him on this point, if he will agree with me in renouncing (after all we may have done or can do) every particle of merit, every secret thought of our becoming thereby entitled to eternal life. I will most unequivocally admit with him, that faith without works is dead; that in vain we profess ourselves disciples of Christ, unless we *love* him and *obey his commands*, and in our hearts and lives seek to live to His glory who died for us.

If, however, your correspondent can sympathize with *me*, in lamenting that natural proneness to cleave to our own works (as *some* dependence for obtaining the favour and acceptance of Almighty God) which continually and secretly insinuates itself—or rather which springs from our very corrupt nature—he will be as anxious to preserve that "delicacy," as to our expressions concerning *faith and works*, which I cannot but deem of the highest importance to the Church of England, in order to preserve unimpaired her scriptural doctrine of pardon and justification ONLY by the blood and righteousness of a crucified Saviour.

And here I would remark, that whether I am right or wrong as to

* Administration of the Sacrament of the Lord's Supper.

Mr. Burrow's sentiments, the erroneous doctrine itself of justification partly by Christ, and partly by our own works, is perhaps a more prevalent error amongst churchmen than your correspondent P. is aware of.

I have read a sermon preached a short time since by an exalted divine (printed at the request of the numerous congregation on a very public and important occasion,) wherein this heresy is decidedly maintained; namely, the merits of Christ procure our restoration to a *capacity* for being saved (that is, restore us to the covenant of works,) and that *our own good works* complete the title to eternal salvation.

It is likewise a melancholy fact, that, from *another* exalted divine, this dissent from the doctrine of the Church of England is plainly set forth to the candidates for ordination as the view which they are *required* to take of the two Articles on Faith and Works, and without which they will be refused admission to the sacred office.

Let us suppose a minister who has subscribed (for he is required to subscribe with his own hand) to such an opinion; namely, that our *primary* justification is obtained by Christ, and our *ultimate* justification by our own good works; I say, let us suppose such a one to subscribe afterwards to the declaration, "That we are accounted righteous before God *only* for the merits of our Lord Jesus Christ, and *not for our own works or deservings.*" With what false reasonings can he reconcile to his conscience the palpable contradiction? Can the words, "*accounted righteous,*" by any sophistry, be explained away so as not to mean "righteous" in that day when the secrets of all hearts shall be revealed? Can the "works or deservings" here spoken of, as *not* being the ground of our acceptance, mean any other works than those which are produced even by *faith in Christ*?

For, what good works and deservings does our church say can be done *before* justification? **NONE.** (See the Article on Works done before the Grace of Christ.)

Your correspondent seems to regard the words of our Lord, "If thou wilt enter into life, keep the commandments," as conveying the meaning, that upon our keeping or not keeping them depends our title to eternal salvation. Now if this be the meaning, where is the comfort which could be offered to a trembling, guilty, dying creature? "If *this* be the title," he would say, "then am I lost for ever, for I have continually erred and strayed from God's ways like a lost sheep."

The divine just alluded to, and whose view on this subject coincides with that of your correspondent, regards the person addressed as a believer: but have we not evident proof of his being an *unbeliever*? If he had really come to Christ as a believer, desiring to be instructed more clearly in the way of salvation, and anxious to glorify God in his life and practice, would he have turned his back upon that Saviour—upon that Teacher in whom he relied?

Now if he was an unbeliever, your correspondent P. must admit he could not keep God's commandments (see Article on Works before Justification.) What then appears to be the real meaning of the address? Does he not appear to have been one who imagined that he had kept all God's commandments ("all these have I kept from my youth up;") and perhaps he *was* outwardly decent and strictly regular *before men*: but does he not appear to have some doubt whether God would accept him: and if he came to Christ with this view—namely, to satisfy himself that he was righteous and would be accepted for *his own works or deservings*—does it not shew that, instead of submitting himself to the righteousness of God, he was

seeking to establish his own righteousness; that he was striving to be justified by the works of the law. "What lack I yet?"

When our Lord, then, addressed him, was it not his object *to convince him of having transgressed that law* by which he was expecting to be justified? And when, after naming *some* of the commandments (for they are not *all* enumerated,) he is still boasting and confident that he is not a transgressor, our Lord brings him to a *test* which he cannot stand: Give up those earthly treasures to which your heart is enslaved; obey my commands by giving to the poor; come follow me, and thou shalt have treasure in heaven. What was the result? *He went away sorrowful*, for he had great possessions. That is, so far from actually keeping God's commands as he vainly flattered himself, he had not even the desire in his heart to obey his God, and follow that Saviour in whom he professed to rely for instruction in the way of salvation. "His heart was after his idols."

Can we then call this man a believer? Can we so interpret our Lord's words, as to conclude that this man had only to obey *a few more commands* and then to be perfectly entitled to everlasting life? And yet is not this substantially the doctrine in question; namely, that of a primary justification by Christ, and an ultimate justification by our own works?

And now, to lay aside controversy—for we may contend for indisputable truths, and yet they may be but empty barren speculations on *either* side—let me entreat your readers to remember that justification by the merits of Christ *alone*, without our own works or deservings, is a doctrine of the *heart*: it implies a conviction that by our own deeds, by the deeds of the law, shall no flesh be justified in the sight of God; that by the Law is the knowledge of sin. It implies a heart broken and contrite under a

sense of our unworthiness, before a holy and righteous Judge, with a thankful remembrance of the sufferings and death of Christ, and of *his* inexpressible love to our fallen race. It implies not merely an abhorrence of any particular outward act of sin, which may disgrace the profligate, but also a serious and irreconcilable enmity and warfare with those corrupt lusts and affections which are unseen by man, which work in the secrets of the heart, and are opposed to the holy will of Him who knows our inmost thoughts.

In addition to a solemn renunciation of our claim to legal holiness and justification by the law: it implies an abiding sense of our utter inability even to keep steadfast in *evangelical holiness* without the grace of God through Jesus Christ. "Without me" (in the margin "*severed from me*," that is, like a branch cut off from the vine) "ye can do nothing." It implies such a love of real holiness in principle and practice as makes the believer habitually desire to become increasingly meet for the inheritance of the saints in light. Thus, then, so far from tending to licentiousness, it is the *only* doctrine which has ever yet produced any real holiness of heart and life.

Men may conform to outward decencies: they may govern themselves by custom and fashion: but to love the will of God, and to obey it, *because it is his will*—and nothing else can be called the holiness of the Gospel—can spring only from the doctrine of pardon, justification, and "acceptance," primarily, and *ultimately* by the merits of Christ Jesus received in a grateful heart by a true and lively *faith*.

May such true evangelical faith, working by love to God through Christ, and evidencing itself in love to all mankind, ever animate the members of the Church of England! And may we all, in-

stead of seeking our own glory, ascribe glory, and honour, and praise to Him that sitteth upon the Throne and to the Lamb for ever and ever ! Amen !

I am, &c.

THE AUTHOR OF A LETTER TO HIS GRACE THE ARCHBISHOP OF CANTERBURY, ON CERTAIN DOCTRINES OF THE CHURCH OF ENGLAND, TERMED EVANGELICAL.

P. S. I have not the slightest knowledge of the insertion of the other letter signed E. L. in commendation of my pamphlet. I should not have presumed to intrude the extracts he has given upon the pages of your miscellany.

FAMILY SERMONS. No. CXXXVIII.

Psalm xxxiii. 1.—*Rejoice in the Lord, O ye righteous ; for praise is comely for the upright.*

THE great desire of mankind is to be happy ; and to the attainment of this end all our pursuits are naturally directed. It is true, that till our hearts are renewed by the Holy Spirit we uniformly mistake the only real source of enjoyment, and place it in worldly objects, thus hewing out to ourselves, "broken cisterns that can hold no water." But still the desire exists ; and life is devoted as far as possible to its gratification.

It might seem, therefore, at first sight unnecessary for the Scriptures so often to exhort men to rejoice, and indeed would be so, were not the true objects of satisfaction such as by nature we are not inclined to pursue. Our rejoicing is to be in God ; it is not the natural buoyancy of the human mind under prosperous circumstances, but a holy delight which the world can neither give nor take away. The husbandman rejoices when he sees his fields yielding an abundant harvest ; the merchant when he beholds his vessels arriving at their des-

tined haven fraught with the riches of other lands. The young rejoice in their youth, the vigorous in their strength, and the ambitious when they attain the object of their eager pursuit. But this is not religious joy ; it may exist where there is no feeling of love or gratitude to God for his mercies, and where, far from leading from the gift to the merciful Bestower, it leaves its possessor so engrossed with the former as wholly to neglect the latter.

The exhortation of the Psalmist will furnish us with three ideas for consideration :—

First, the duty of *rejoicing in the Lord.*

Secondly, The characters who are called upon to rejoice—*The righteous.*

Thirdly, That to such characters "praise is comely."

First, *The duty of rejoicing in the Lord.*

1. It is a duty, because it is commanded in Scripture.—We find throughout the word of God such injunctions as "Rejoice in the Lord alway, and again I say rejoice,"—"O be joyful in the Lord, all ye lands,"—"Be glad in the Lord, and rejoice, ye righteous ; and shout for joy, all ye that are upright in heart." Religion was intended to be a source of pure and unfailing happiness. Far from being a gloomy invention of the imagination, or a cold feeling, at war with every thing generous and consoling, it is described in Scripture as the fountain of all true enjoyment. It does not empty the heart of unworthy objects without filling it with others more satisfying and substantial. If it teach us that we have destroyed ourselves, it also shews us that in God is our help ; so that while it lays us low as penitents at the cross of our Saviour, it points out to us our only true dignity, our only real happiness, as children of God by faith in Christ Jesus, and inheritors of a crown of glory that fadeth not away.

2. To rejoice in God is also a duty, because it is one great end for which

we were created. While Adam retained the divine image his delight was in the Lord his God, who revealed himself to him as his Creator, Benefactor, and Almighty Friend. The fall of man, it is true, so debased our nature, that we no longer retain the same natural love for God, the same filial eagerness to fulfil his commands, the same desire to be conformed to his image; and hence we need conversion of soul by the power of the Holy Spirit, to make us new creatures, and to restore us to our original taste for sacred enjoyments. Yet still we learn, both by experience and Scripture, that substantial happiness is to be discovered no where else but in God. In vain we chase the world and its pleasures through all their seductive windings. Solid repose is not there: we shall find ourselves at the close of life still perplexed and disappointed. God alone can fill and bound the desires of an immortal being: he alone is the final good, the never-failing spring of whatever deserves the name of happiness. "Thus saith the Lord: Let not the wise man glory in his wisdom; neither let the mighty man glory in his might: let not the rich man glory in his riches: but let him that glorieth, glory in this, that he understandeth and knoweth me, that I am the Lord which exercise loving-kindness, judgment, and righteousness in the earth."

It may be necessary, here, to observe, with respect to the nature of the rejoicing commanded in the text, that it is a holy and religious joy: it is "*rejoicing in the Lord.*" The images employed in Scripture to point out the character of the Christian's triumph are usually of an unobtrusive and peaceful nature. "I will be as the dew unto Israel: he shall grow as the lily, and cast forth his roots as Lebanon: his branches shall spread, and his beauty shall be as the olive tree and his smell as Lebanon." Such is the sacred felicity of the ser-

vant of God: "he is as a tree planted by the rivers of water, that bringeth forth his fruit in his season; his leaf also shall not wither, and whatsoever he doeth shall prosper." Through life "peace" is bequeathed to him by his Saviour; and even in the approach of death his enjoyments are usually of a tranquil rather than of an ecstatic kind. "Though I walk through the valley of the shadow of death, I will fear no evil, for thou art with me: thy rod and thy staff *comfort me.*"

But though the regular enjoyments of the mature Christian are best depicted by images like the foregoing, there is no limit fixed to the injunction in the text. His joy may rise, as did that of many of the holy men of old, to triumph; only it must be "*in the Lord.*" The love of God, the grace of Christ, the promised communications of the Holy Spirit, with all the other blessings held out to us in the Gospel, may well demand and inspire the highest notes of spiritual enjoyment. "Thanks be to God," exclaims the Apostle, "who always causeth us to triumph in Christ."

Secondly, Let us inquire who are the characters thus invited to rejoice. —They are spoken of in the text as "the upright," or "the righteous." The Scriptures exhibit no cause of rejoicing to the sinner: they represent his condition as fearful in the extreme: he is living without God and without hope in the world, and, dying in his sins, must perish everlastingly. But to the humble penitent the promises of the Gospel are freely made upon his becoming a partaker of faith in the Redeemer. By this faith he is justified, and, being justified, has peace with God, and is invited to rejoice in the unspeakable love of his heavenly Father towards a once apostate but now reclaimed and obedient child.

But here the diffident Christian may feel his mind distressed, from a fear that he is not included in the

character described in the text. He distrusts his own heart; and, far from venturing boldly to assume to himself all the marks of so exalted a character, he is perhaps apprehensive that he is but a self-deceiver, and has no portion in the blessedness of which he reads.

To meet such a case it is necessary to consider in what sense we may be said to be righteous, and how we may become so. Now the Scriptures plainly inform us, that strictly speaking, "there is none righteous; no, not one." We have all wandered from the ways of God; we have become corrupt in our imaginations, and our sins have justly provoked the Divine displeasure; so that, as a meritorious claim, no man can urge any righteousness or uprightness of his own.

In this unhappy condition, God saw fit to provide an atonement for our transgressions: Christ died, the just for the unjust, to bring us nigh unto God. In virtue of his obedience unto death, our sins are freely pardoned; and as our church scripturally teaches, "*We are accounted righteous before God only for the merit of our Lord and Saviour Jesus Christ, by faith, and not for our own works or deservings.*" Our heavenly Father is pleased in infinite mercy to blot out our sins, and to restore us to his favour: our past unrighteousness is remembered no more, and our guilt is remitted in virtue of the supremely meritorious sacrifice of our Redeemer.

But inseparably connected with this application of our Saviour's merits, for the pardon of sin, is that renewal of heart by the Holy Spirit which is indispensably necessary to entitle us to the character of righteous. A dead faith leaves us where it found us—in our sins. It neither justifies nor sanctifies us. But true faith is the parent of holiness; for where it exists, a new principle is implanted in the heart, by which we learn to love the ways of

righteousness, and desire to keep the commands of God. Thus we are rendered upright or righteous; not indeed perfectly so, for upon earth perfection is unattainable. But the seed is as it were sown; the first steps have been taken; and that spiritual warfare has begun which shall terminate only with our mortal life. In the meantime, the flesh is being crucified, with its affections and lusts; the Christian is pressing forward towards the prize of his high calling, and, by the assistance of God's Holy Spirit, is earnestly contending both against his own corrupt desires and the temptations of Satan and the world. His outward conduct proves the holy change which has taken place in his character. Sin is no longer his element; and hence St. John remarks, that "whoso is born of God doth not commit sin," that is, willingly and habitually. "Whosoever sinneth hath not seen God, neither known him;" adding, what tends forcibly to explain the words of the text: "Let no man deceive you: he that doeth righteousness is righteous, even as God is righteous." Thus we perceive that to be a righteous character, in the scriptural sense, is to be justified by faith in the atonement of Christ, and to be renewed by the Spirit of God in righteousness and true holiness. To such characters, the exhortation to rejoice is addressed.

Thirdly, We are to shew, that to persons of this description "praise is comely."—This may indeed be inferred from the foregoing considerations; for we have already seen, that rejoicing in God is both commanded as a duty, and is an inestimable privilege belonging to the true believer. The same passage of Scripture which enjoins us not to glory in wisdom, or might, or riches, exhorts us to glory in a knowledge of God, that he exerciseth loving-kindness and judgment in the earth. St. Paul applies the same idea more explicitly in reference to the New Testament dispen-

sation, when he says, "God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world." It is only from a well-grounded hope of eternal salvation, that religious joy can justly spring; and where there is scriptural evidence of our having become the children of God—as was the case with St. Paul, when he could say, that he was crucified to the world, and the world to him—praise and rejoicing are truly comely; that is, befitting and appropriate. For as both the Apostle and the Psalmist teach, "Blessed is he whose transgression is forgiven, and whose sin is covered; blessed is the man unto whom the Lord imputeth not iniquity, and in whose spirit there is no guile." Well may *he* be joyful who has scriptural authority for believing that his sins, though many, are all forgiven, and that henceforth all things work together for his good. His hopes rest upon no wavering foundation; and, in their extent, are as large as the promises of God, who is both able and willing to do exceeding abundantly above all that we ask or think. He has the unfailing pledge of mercy to pardon all his sins; of acceptance with his Creator; of sup-

plies of strength, and holiness, and consolation by the way, and eternal and unutterable bliss at his journey's end. Under such considerations, we may forcibly use the exhortation of the text: "Rejoice then in the Lord, O ye righteous, for praise is comely for the upright."

In conclusion, we cannot too earnestly repeat, what has been already alluded to, the great importance of ascertaining that we are among those whom the word of God calls upon to rejoice. Let us not venture to take the promises of Scripture to ourselves, without first examining whether we are in the faith. Infinitely awful are the threatenings of the oracles of God against the careless and deliberate sinner, and against the insincere and inconsistent pretender to religion. If our conscience reprove us in these respects, let the warning lead us to the foot of the Cross, both for the pardon of our sins, and for a new and holy nature to be wrought in us; and let it be our earnest prayer to God, that He would guide us in future by his Spirit, in the way of wisdom, and keep us in the path of the just, which shineth more and more to the perfect day.

MISCELLANEOUS.

To the Editor of the Christian Observer.

I REMEMBER well the happy delineation of surprise felt by a simple hearted clergyman, who is the subject of a popular novel of the past age, and who is made to receive at different times the most opposite accounts of the character of a gentleman, the supposed occupant of a house which he passes on the road. He can scarcely believe that the gentleman once so illiberal, unfeeling, and tyranni-

cal, should the very next moment be found without a vestige of his former character, and have been transformed so readily into a plain good man, and not even holding the offices which he had been said before so greatly to abuse. And the good parson, I remember, is left to the very charitable and safe solution of an *alias*, or doubtful identity of person in the case, as far more congenial to his own honesty

than any suspicion of the motives which might produce from different mouths such opposite delineations of one and the same man. I must own that I felt a surprise somewhat similar, on comparing the use made by Mr. Wix (whose work was lately reviewed in your miscellany) of Archbishop Wake's name and authority, with what I have reason to believe were in truth the character and the opinions of that great and good prelate. By Mr. Wix he is made to sanction the supposed possibility of a union between a Popish and a Protestant church; whilst the tone and temper of Mr. Wix and his scheme evidently include and suppose a rejection from the benefits or the possibility of such a union, of the English Dissenters, and in general of all who do not adopt an episcopal form of church government. In other words, Archbishop Wake appears to be brought in by Mr. Wix, as an evidence and an authority in favour of the exclusive claim of episcopacy to the name and privileges of a true church, and as sanctioning a distinct and undeniable preference of the Church of Rome, such as it is, for a cordial union (upon terms) with ourselves, over the universal body of Protestants, such as *they* are, if not possessed of the episcopal succession. The compromises necessary in order to the former union are, it is intimated, not to be compared in magnitude with those necessary for the latter; and it would be impossible not to consider the bearing of Archbishop Wake's mind on this subject, when seen through the pages of Mr. Wix, as quite in unison with his own.

Such then being the view which is presented of this great and good prelate's opinions, on a very important and vital subject, through the medium of Mr. Wix, I cannot but add, that if a prelate so learned, so pious, and who lived so soon after the period of our final separation from the professors of

Popery, and the enactment of our statutes of exclusion against them, had been really inclined to place them in this favourable light, and to give them so decided a superiority in point of worth and truth over our Protestant fellow-Christians, I might probably have thought better of the Papists and worse of the Dissenters on that account. Nor perhaps, but for some slight suspicion of the methods in which controversies are too often conducted, should I have felt any strong reason to doubt the accuracy of those views of the Archbishop's opinions which I had thus collected on Mr. Wix's authority. But a somewhat intimate acquaintance with controversial practices made me a little sceptical on this point; and I so much preferred my old prejudices in favour of the good Archbishop to Mr. Wix's new implications respecting him, as at least to look for some positive and direct testimony of his opinions on so very important a question. The result of my search I am confident you, sir, so well versed as you must be in the character and history of our great theological worthies, will easily anticipate. I found that Archbishop Wake was decidedly against any compromise whatever with any popish communion, whether Gallican or Roman; and that he had, on the contrary, the largest and most liberal views with respect to the possibility and the duty of charitable, and even devotional, union with Protestant Dissenters. The impropriety, not to say impossibility, of compromise, in order to union with the Gallican Church, the only popish church he ever thought of conciliating, will be easily collected from the full account of the whole transaction, as detailed in the sixth volume of Maclaine's translation of Mosheim's Ecclesiastical History. On the other hand, the duty, as well as propriety, of every possible advance towards the Protestant Dissenters will be found in a volume of the Arch-

bishop's sermons, dated 1716; one of which (the eighth.) on Romans xv. 5—7, contains exclusively, "An Exhortation to mutual Charity and Union amongst Protestants."

Whoever will be at the trouble of casting an eye over the former of the works referred to, will see without difficulty, that the very idea of a union between Papists and Protestants, though under their mildest and most reconcilable forms, did not occur to Archbishop Wake but upon suggestion from the Papists, or rather the Gallican Catholics, themselves. It was, in its first suggestion, a charitable dream of some well-meaning *anti constitutionists*, as they were called, of the Gallican Church, for reconciling and receiving back the lost sheep of the English fold to the pastures of Catholicism; and was only entertained by Archbishop Wake, as every charitable Christian would have entertained it, with a hope of drawing off those from their dangerous errors, who were willing to do him the same service. Throughout the whole correspondence which ensued, there is not a single hint at compromise or concession on the part of the Archbishop; and he distinctly disavows the first attempt, by Dupin and other doctors of the Sorbonne, to draw him into an acknowledgment of inferiority or secession on the part of the English Church. When Dupin, the real, and, I doubt not, the sincerely intentioned, author of this scheme, lays down his own view of our English Articles, our great Archbishop and Protestant champion declines giving any opinion upon the strictures of the Gallican; nor does he, from first to last, propose, in compliance with popish prejudices, the surrender of any one principle, or even one expression, in our Articles or our Liturgy. With the death of Dupin, which happened very shortly after the correspondence had commenced, all

hope of reconciliation was extinguished; and whilst the very attempt of that charitable Catholic was made the subject of an *outrage* from the Jesuits and *orthodox constitutioners* of the day, all hope of favour to the plan on the part of the court was frustrated by the very good and sufficient motive of the Abbé de Bois wanting a cardinal's cap from the pope as the price of his orthodoxy, and the court itself being obliged to seek the favour of the Spanish party and the Jesuits. Upon this occasion the good Archbishop's letters were all seized, subjected to inquisitorial inspection, and found to contain matter, I question not, as little to the mind of the Jesuit inquisitors, as they would be to the mind of any person courting a union with the Church of Rome on the principles of Mr. Wix. In short, the whole correspondence of the Archbishop is little else than a very civil invitation to one portion of the papal hierarchy to throw off its grievous chains, and its abject anti-christian subjection; and to follow manfully the example of the Anglican Church, which had obtained innumerable advantages by her separation from the pope, and saw nothing she could willingly consent to part with, in order to gain the honour of a return to filial submission and obedience under the primacy of Rome.

"The surest way," says our truly Protestant Archbishop, in No. XII. of this correspondence, "will be to begin as well and to go as far as we can in settling a friendly correspondence; to agree to own each other as true brethren, and members of the Catholic Christian Church; to agree to communicate in every thing we can with one another (*which on their side is very easy, there being nothing in our offices in any degree contrary to their own principles;*) and would they purge out of theirs, what is contrary to ours, we might join in the

public service with them, and yet leave one another in the free liberty of believing transubstantiation or not, so long as nothing was done in pursuance of that opinion."—There is really something almost to excite a smile, in this good natured hope of the Archbishop, so to obtain reconciliation with the proud, unbending, infallible Papacy; particularly, as coupled with his answer, No. XXV., to Mr. Jablonski, on the question, "whether the Union of the Evangelical Churches with the Romish could be treated of." A few lines of this, which is written in his own pure and classical Latin, I will translate. "What, then! are any of us so little versed or so inexperienced in the pride and tyranny of Rome, as to believe that they would stoop from their pinnacle of dominion and infallibility for our sake, or to think on our own part of returning voluntarily to a servitude so long rejected by us, for their sake? May God avert from the minds of all, and far avert, this act of atrocity so destructive and so disgraceful! Yea rather let us quit goods, country, parents, all, than be found thus *unequally yoked with unbelievers*, *ετεροζυγιστες απις οις* (for why are we not here to use the words of the Apostle?) I would not indeed be understood to mean that we should renounce all treating for peace with the Papists. Let us treat, if you will have it so, but, as we ought, on a footing of equality. Are they Christians? so are we. Are they Catholics? so are we. Can we err? so may they," &c. &c.

One further quotation also I will translate from this correspondence, which will, I doubt not, be for the edification of those who would place Archbishop Wake foremost in the battle of exclusive Episcopalianism, whether Anglican or Gallican, against the Presbyterian form of church government.

"The Reformed Churches," says the Archbishop, in No. XIX., to Mr.

Le Clerc, "although in some respects different from our own English one, I willingly embrace. I could wish indeed for a well-tempered episcopal government, free from all undue dominion; such a one as obtains amongst ourselves, and is, if I have any wisdom in such matters, derived from the apostolic age, and has been retained in all those churches down to the present day: nor do I despair, if I live not to see its restoration, that posterity will see it. In the mean time, far from me be the *iron heart*, that for such a defect (let me call it so without offence) I should think any one of them to be cut off from our communion, or with certain *razing* [furiosis] writers among us, think them to possess no valid sacraments, and so pronounce them scarcely Christian. I would at any price obtain a closer union amongst all the Reformed. And if this might be obtained in ecclesiastical polity, and a common church service, I am much deceived if it would not shortly conduce to a union of mind and heart, and pave the way for a full agreement in all the greater points of fundamental doctrine. Certainly he must be blind indeed, who does not see how much it would promote our own security, and tend to the conversion of the Roman *pseudo-Catholics*."

The above quotation, as applicable to the present question, to present days, and present controversies, I cannot but consider as invaluable. It will serve as a proper introduction to a quotation or two from the second reference with which I have troubled you in the commencement of this letter; namely, to the sermon of Archbishop Wake, recommending "mutual charity, or union among *Protestants*." In this remarkable sermon, which I should be glad to see separately in print, with a particular application to the present times, two or three points are most prominent. 1. In reference expressly to our own dissenting countrymen, their de-

parture from ourselves is conceded and assumed to be *in matters of indifference*. 2. The Papists *alone* are excepted as holding opinions irreconcilable with that union and charity which is so very desirable amongst Christians. 3. This union and charity, if attained at all, must, according to the Archbishop, be attained upon the ground of a direct toleration and *mutual concession*, amongst PROTESTANTS, of those points in which they differ. 4. Such a blessed and truly Christian harmony is *predicted*, as within the reach of hope, and perhaps at no very great distance as to time.

In illustration of these several points, the quotations which follow are deserving of mature consideration. 1. In regard to Protestants: "For us," says the Archbishop, "whom it has pleased God, by delivering us from the errors and superstitions of the Church of Rome, to unite together in the common name of Protestant Reformed Christians, were we but as heartily to labour after peace, as we are all of us very highly exhorted to it; I cannot see why we, who are so happily joined together in a *common profession of the same faith*—at least, I am sure, in all the *necessary points* of it, and I hope, amidst all our *lesser differences*, in a common love and charity to one another—should not also be united in the same common worship of God too."

Then, after alluding to those scruples which the Dissenters entertain (of all of which he hints at the utter inconclusiveness,) and after addressing a strong *argumentum ad hominem* to occasional conformists, he proceeds as follows: "But yet, since men's scruples are unaccountable, and after all that can be said, they will still differ even about *indifferent things*, and be afraid many times, 'where no fear is;' and a too long experience has already shewn us, that if ever we mean to accomplish that union, so

much recommended to us by our Apostle, so advantageous to the church at all times, but especially at this time *so necessary* to our peace and our establishment, that it seems to be the *only way* that yet remains to settle and to secure us, and upon all these accounts so much to be desired by all good men; we must seek it by that rule which St. Paul here proposed to the Dissenting Christians of my text. 'We then that are strong ought to bear the infirmities of the weak, and not to please ourselves.' I cannot but think it a reflection becoming every good Christian....whether somewhat may not yet be done for the sake of peace, and to bring things to such a temper, that both order and decency may still be preserved, and yet our unity no longer be broken."

2 Let us now hear what the Archbishop says relative to our *almost brethren* Papists.

"But here I must desire not to be misunderstood. For when I say that Christians may without any danger to themselves, or disparagement to the truth of their religion, differ with one another; I mean only, as the terms of my proposition expressly shew, in lesser matters, such as do not concern the *fundamentals of faith*, nor destroy the *worship of God*, nor are otherwise so *clearly revealed* but that wise and good men, after all their inquiries, may still continue to differ in their opinions concerning them. For otherwise, if interest and prejudice blind men's eyes, and they err because they resolve they will not be convinced, and so by their own fault continue in mistakes, contrary to the foundation of faith and destructive of piety;—if, for instance, men will profess to believe but in one God, and yet worship thousands;—if they will read over the Second Commandment, and nevertheless both make and bow down before graven images in despite of it;—if, whilst

they acknowledge Christ to have instituted the blessed eucharist in both kinds, they command it to be administered but in one; and pray in an unknown tongue, though St. Paul has spent almost a whole chapter to shew the folly and unreasonableness of it;—*these* are errors in which I am not concerned; and though I should be unwilling, even here, at all adventures to pronounce any sentence against *the men*, yet I must needs say, *that* religion cannot be very sound which stands corrupted with so many and such fundamental abuses. And this makes the difference between those *errors* for which we separate from the Church of Rome, and those *controversies* which sometimes arise among Protestants themselves. The *former* are, in matters of the greatest consequence, such as tend directly to overthrow the *integrity* of *faith* and the *purity* of our *worship*; and therefore such as are in their own nature destructive of the very *essentials* of Christianity. Whereas *our* differences do not at all concern the *foundations* either of *faith* or *worship*; and are therefore such, in which good men, if they be otherwise diligent and sincere in their inquiry, may differ, without any prejudice to themselves, or any just reflection upon the truth of their common profession."

3. It would be almost needless to illustrate further the third point to which I have adverted; namely, the necessity of mutual toleration and concession as the ground of union and charity amongst *Protestants*; which point is indeed included in my quotation under the first head. I cannot, however, but give one or two extracts as beautifully illustrative of the high spirit of Christian charity which breathes throughout the whole of this admirable sermon; a sermon which makes the very characteristic of a false and antichristian religion to be the desire of unchurching and excommunicating those who differ

from its professors in points not fundamental or essential.—"Who am I, that I should dare to pronounce a sentence of reprobation against any one in whom there appear all the other characters of an humble, upright, sincere Christian, only because he has not perhaps met with the same instruction, or read the same books, or does not argue the same way; in a word, because he is not so wise, or, it may be, is wiser than I am, and sees farther than I do, and therefore is not exactly of my opinion in every thing."

"There is no honest sincere Christian, how erroneous soever he may be, but who at least is persuaded that he is in the right, and looks upon *us* to be as far from the truth by differing from him, as we esteem him for not agreeing with us. Now if, upon the sole account of such differences, it be lawful for us to *hate* another, we must for the very same reason allow it to be as lawful for him also to hate us. Thus shall we invert the characteristic of our religion—'By this shall all men know that ye are my disciples, if ye have love one to another'—and turn it into quite the contrary note, whilst we make our hatred to our brother the great mark of our zeal for our religion, and conclude him to love Christ the most, who the least loves his fellow-Christian."

The conduct of the ancient Christians in these respects is thus represented by the Archbishop. "Such differences as these ought not only not to lessen our charity, but, if it be possible, not to hinder us from joining together in the same common worship of God with one another. This was what these *dissenting Christians*, notwithstanding all their heats and contentions, nevertheless continued to do. They did with *one mouth* glorify God, even when their differences would not suffer them to do it with *one heart*. They united together in a common

worship of God, though they could not unite either in opinion or affection with one another."

4. The sermon concludes with an animating description which I cannot but consider as happily ominous of some possibly approaching time when, by such a charity as is here described, we shall "indeed render both ourselves and our religion glorious to the world, and afford a happy augury that the blessed time so long wrapped up in sacred prophecy is indeed now ready to be revealed; when the church of Christ, being purged from those corruptions that have so long defaced its beauty, shall again appear in its primitive purity; when all heresy and schism being every where abolished, and the *mystery of iniquity* laid fully open, and the *man of sin* destroyed, true religion and sincere piety shall again reign throughout the world: God himself shall pitch his tabernacle among us and dwell with us, and we shall be his people and he shall be our God. O blessed state of the Church militant here on earth! the glorious antepast of that peace and piety which God hath prepared for his church triumphant in heaven!" "And who can tell but such a change as this, and *which we have otherwise some reason to believe is nigh at hand*, may even now break forth from the midst of us, would we but all seriously labour to perfect the great work which the providence of God has so gloriously begun among us, and establish that love and unity among ourselves, *which may afterwards diffuse itself from us, into all the other parts of the Christian world besides?*"

Your readers, Mr. Editor, will not, I am sure, regret that I have lengthened such quotations as these at no other expense than the necessary curtailment of any concluding observations of my own upon them. One or two thoughts, however, have struck me, both on Mr. Wix's use

of the sentiments, or at least of the authority, of Archbishop Wake in the recommendation of his own newly projected union, and also on the tenor of those sentiments themselves as expressed above.

I cannot, sir, in the first place, understand on what grounds, or to what ends, the authority of great and good men is adduced, as it very frequently is in modern controversies, to prove the very reverse of that which it was the labour of their life to establish. Which is the alternative that such controversialists choose to accept? Is it this, that they have never read or deeply studied the sentiments of those great authorities which they press into their service; or this, that they have read and attentively weighed the bearing of such authorities on the cause they are anxious to promote? For my own part, I cannot in common charity push one step forward the conclusions which appear inevitably to result from the acceptance of either alternative. But this I must say, that such a wrong use of well-known authorities, is a very unsafe expedient to be adopted by any one in these times of general inquiry, information, and investigation. In no enlightened age can they redound to the fame of a writer, and in none ought they to conduce to his interest and advantage. At the same time, whilst every allowance ought in fairness to be made for imperfect views of established authorities, caught in the moment of controversial ardour, so would I not wish to discourage any reasonable efforts for an appeal to those great luminaries which shine through the vista of past days, undimmed by age, and undisturbed by the agitations of modern controversy. This is an appeal which you, sir, have never declined; and, when conducted in that spirit of candid and patient investigation which characterizes every sincere lover of truth, cannot fail of the most important

consequences. It is, in fact, only by the application of old established and long-tried principles to the ever-varying succession of events as they arise, that we learn to conduct ourselves properly under them : whereas too many invert the order of reasoning ; and, by hastily applying past occurrences, and insulated events to modern, crude and undigested theories, mislead their followers into a total misconception of the first elements and essential principles of our common faith.

I am here led to observe, that the sentiments above quoted from Archbishop Wake, and the principles on which they rest, are exactly such as go to the subversion of all the plans contemplated by Mr. Wix, and to the entire sanction and support of those measures which he is anxious to overthrow. The Archbishop, in omitting to consider with Mr. Wix the apostolical succession as fundamental and essential to our common Christianity, does not fail to appreciate its excellence wherever possessed by any church. But he was too wise not to see the advantage he should give to the Papists by an admission of its indispensable necessity to the existence of a true church ; and was far too well acquainted with the nature and genius of true Christianity, not to see that the carnal mind and blinded conscience of papal Rome were a thousand times more opposed to the doctrine of Christ, than any external circumstances attending the appointment of those who were to preach it. Nor, again, in assuming the general orthodoxy, though mixed with errors not fundamental, of his dissenting brethren, did the Archbishop at all decline the mention of heresy and schism too, as amongst the weeds to be rooted out at the general and expected "restitution of all things : " though he was also far too candid to cast in the teeth of the great body of Dissenters in his day, the occasional *heresies* of some *part* of that

multifarious body, and to stigmatize them generally, as some modern churchmen have seen fit to do, as Socinians, Quakers, &c. ; or to assume, as the *ground* of his argument, that *all* were guilty of the crime of *schism* whose consciences, however misinformed, separated them from the pale of our Establishment, and some able men amongst them at the expense of its honours and emoluments.

But the most material, and I should apprehend to Mr. Wix and his adherents (if he have any,) the most edifying part of the Archbishop's example, is the display he makes of just the very same readiness to join with the Protestant, as far as practicable, which Mr. Wix displays to join with his fellow-Christians the Papists. Substitute Papist for Protestant, and every word the Archbishop utters, every sentiment he breathes is in exact conformity with the words and sentiments of Mr. Wix. I shall make no further use of this observation than to suggest, that the premises being thus completely reversed, it is no more than fair to reverse the conclusion to be obtained from them. The conclusion which, to all appearance, Mr. Wix mainly drives at throughout the whole of his project, is the possibility and the hope of bringing in the Papists to an alliance with the Church of England against the Dissenters and the British and Foreign Bible Society. The conclusion then to be derived on the contrary side, from the premises laid down by Archbishop Wake, is the possibility and the hope of bringing in the Dissenters, and in general the Reformed Protestant Churches at home and abroad, to an alliance with the Church of England against the *principles* of Popery, and in support of the invaluable and, I trust, interminable operations of the British and Foreign Bible Society.

I remain, sir, &c.

VIGIL.

To the Editor of the Christian Observer.

WHOEVER has had his attention drawn to the controversies which have been unhappily raised on the subject of the British and Foreign Bible Society, must have observed the eagerness with which the real or supposed errors of individuals or Auxiliary Societies have been laid to the charge of the Parent Institution. Such conduct has ever appeared to me extremely unfair and illiberal; but my opinion has lately been strengthened by reading the *First Report of a District Committee of the Society for promoting Christian Knowledge for the Deanery of Henley in Oxfordshire*, containing remarks, of which I am well convinced that the general Board in Bartlett's Buildings would entirely disapprove. These remarks are, however, so exceptionable, that I trust you will favour me by the insertion of this letter in the Christian Observer, in order chiefly that the members of similar committees may be cautioned against a practice so injurious to the society which they wish to support, as that of making their reports the organs of direct or sinister attacks upon other institutions.

The passages in the Henley Report to which I particularly allude, are contained in the following extract.

"We do not affect to make men Christians, and nothing more; we are anxious to unite them in firm attachment to the venerable institutions of their country. For this purpose, we consider the Liturgy and formularies of our Church only second in importance to the Bible itself; *nor do we think it altogether safe to commit the inspired writings into the hands of the illiterate*, without such interpretations as may assist them in their humble studies, and the help of such explanations as have received, from the guides of our church, the stamp of their authority. *It is indeed a singular coincidence, that the*

daring advance of blasphemy has been commensurate with the accelerated progress of scriptural knowledge; and never did infidelity appear abroad with such bold and disgusting effrontery as we now behold it, since the Bible has been indiscriminately put into the hands of the people without note or comment. We mean not to cast any reflection on the well intended zeal of other religious Associations: all we design is, to recommend our Society as having a claim of preference on the members of the Establishment; inasmuch as the abuse of the sacred volume is guarded against by explanatory publications, to which, being in unison with the doctrines of our church, they cannot object; so that, if in the holy Scriptures "there are some things hard to be understood," the most anxious caution is employed, that "the *unlearned and unstable* may not wrest them to their own destruction."

The proposition, that *it is not "altogether safe to commit the inspired writings into the hands of the illiterate without interpretation,"* &c. has been so often and so ably refuted in many of the tracts on the catalogue of the Society for promoting Christian Knowledge, that it would be an unnecessary intrusion to offer upon it any observations of my own. I shall, therefore, merely leave it to its authors to shew in what way it can be made to harmonize with the following extracts from a tract entitled, "A brief Confutation of the Errors of the Church of Rome; extracted from Archbishop Secker's Five Sermons against Popery; by Bishop Porteus," and placed on the catalogue of the *Society for promoting Christian Knowledge*.

"But they tell us there is great danger that the Scripture may be misunderstood and perverted: 'unlearned and unstable men,' St. Peter hath declared, 'may wrest it to their own destruction.' Now this is possible

indeed: and so it is possible every thing may be applied to an ill purpose; health, strength, food, liberty, common day-light; but is this a reason for taking away any of them? It is possible that persons may do themselves harm by having the Scriptures; but is it not something more than possible, that they may suffer harm from the want of them, and 'be destroyed,' as the Prophet tells us, for lack of knowledge?"

And again: "We permit, we beseech, we require you all to read the Scriptures diligently, and judge of their meaning impartially; to compare with them every thing we teach you, and believe nothing but what you find agreeable to them. *We have no fear of your being poisoned by the food of life, or led into error by the word of Truth.* On the contrary, we know not any surer way of preserving men from errors, than that which St. Paul prescribes Timothy in the third chapter of his Second Epistle:—'This know, that in the last days perilous times shall come. Evil men and seducers shall wax worse and worse, deceiving and being deceived. But continue thou in those things which thou hast learned, and hast been assured of: knowing of whom thou hast learned them; and that from a child thou hast known the holy Scriptures, which are able to make thee wise unto salvation, through faith, which is in Christ Jesus. All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works.' " (*Brief Confutation*, 5th edit. p. 66.)

But the part of the Report which I consider as the most objectionable is that in which it is declared *to be a singular coincidence that blasphemy and infidelity never appeared with such bold and disgusting effrontery as "since the Bible has been indiscriminately put into*

the hands of the people without note or comment."—Now, Sir, I apprehend that no one will deny that the evident intention of this sentence was to insinuate, that the late dreadful progress of blasphemy and infidelity was, at least in some measure, to be ascribed to the domestic operations of the Bible Society. For, notwithstanding the disavowal by which it is followed, I humbly conceive, that if this were not its intention, no possible meaning can be assigned to it.

The charge here insinuated is of such a nature, as scarcely to need refutation; and can be considered, by myself at least, in no other light than as a libel upon the word of God. For most extraordinary indeed would it be, if the reading of that Sacred Volume which God has given in mercy to man to direct him to happiness and to heaven, should tend to make him a blasphemer or an infidel. Sooner than I could bring myself to believe it, I would be persuaded that sweet is bitter, and light is darkness. I would willingly in charity suppose that the gentlemen who drew up this Report had been misled into the opinion they have published by false representations, were it not that it was in their power to prove its truth or falsehood, in the most decisive manner, by the evidence of facts. For, if it were true, then, of course, we should see, in the first place, that infidels would be among the most strenuous supporters of the Bible Society; and, in the next, that infidel principles would prevail to the greatest extent in those districts in which its greatest exertions had been made. Now, with regard to the former of these facts, it is notorious that the efforts of the agents of infidelity are chiefly employed in vilifying the Bible; and that where they have met with the greatest success, the unhappy victims of their artful publications act in systematic opposition to the Bible Society and its advocates. Whether the latter fact

were true, the framers of the Report possessed peculiar advantages for ascertaining; since they resided in one of the most favourable districts in the kingdom for that purpose, as you may learn from their own statement in the following passage.

"That the public call upon us for the supply of Bibles and Testaments should be comparatively small in the town and neighbourhood of Henley, at a time when such a general distribution of the holy Scriptures has taken place, can create no surprise; *the wants of the poor have been more than anticipated, and the supply may almost be said to have exceeded the demand.*" Here then was a district where, if the opinion of these gentlemen were correct, the advance of blasphemy must have been most daring and rapid: here we might have expected that infidelity would have shewn its boldest front; here we might have imagined that the whole population would have been contaminated almost beyond hope of remedy; and that, so far from possessing an attachment to the Established Church, they would scarcely retain a single religious feeling. The very next sentence of the Henley Report shall inform you of the dismal effects which have been produced in this district by the labours of the Bible Society. "It is therefore with the sincerest satisfaction we report, that the uninfluenced and eager applications for the Book of Common Prayer, by the poor of every age and description *afford a ground for the consolatory assurance, that the blessings and advantages of the established religion are not undervalued by the lower orders in this neighbourhood; nor their attachment to the communion in which they were born impaired by that presumptuous licence of opinion which now so unhappily prevails.*"

Is it not, then, sir, most extraordinary, that any individuals could reject the evidence of such facts as are here recorded against a proposition so revolting to the Christian mind, as, that

the tendency of reading the pure unadulterated word of God was to lead the simple uneducated man to blaspheme His name, to deny the authority of His revelation, and almost to doubt his existence? Surely that prejudice must be powerful indeed, which could have the effect of so blinding their intellectual organs, that they were unable to discover the palpable contradiction given in their own Report to their insinuations. Is it not strange, that they were not rather led, with all humility and thankfulness, to advert to the *providential coincidence*, that, when the flood gates of infidelity were opened on the land, an additional society, which has distributed, according to the last Report, two million five hundred and fifty thousand Bibles and Testaments, should have been raised to check the progress of its devastations?*

In my observations upon this truly singular Report, it has been my wish

* I am here forcibly reminded of the following statements of the Bishop of Gloucester, at the recent anniversary of the British and Foreign Bible Society, in allusion to the late atrocious conspiracy.

"May I be permitted," remarked his lordship, "to dwell, for a short time, on the subject of the enemies of this cause; and on an occurrence, which has excited the attention, not only of every statesman, but of every Christian and every subject in the realm, to the perpetration of a crime which I will not mention?"

"What has been the principle chiefly apparent in the leaders of this design?—Hatred of the Bible, of its restraints and injunctions, wherever that hatred could be avowed; or a most entire perversion of its precepts, when these men could not venture to avow a hatred of the Bible itself. I happen to know, from undoubted authority, that every one of these individuals had, previously to the commission of the crime, avowedly renounced his faith in the Scriptures. They found in those Scriptures a declared opposition to their principles and practices, and therefore they renounced the Bible!"

"It has been seen, in a variety of circumstances, during the past year, that the ene-

to consider the gentlemen whose names are signed to it, as *alone* responsible for its contents; for, although it purports to proceed from the District Committee, I cannot believe that several of its members would ever have agreed to sanction opinions so objectionable, and so diametrically opposite to those which, as I am well convinced, they hold.—In the list of the Vice-Presidents, I observe the names of at least five gentlemen, who are among the most strenuous and steady advocates of the Bible Society; and among the Committee are the excellent and respectable Rector and Curate of Henley—the former of whom is a Vice-President, and the latter one of the Secretaries, of the Henley Auxiliary in aid of that institution. But although I desire explicitly to be understood not to charge these and other individuals, of whose sentiments I am not so well aware, with holding the opinions to which I have objected, it is yet to be feared that many who are unacquainted with the parties will be apt to identify them with the framers of the Report. I trust, therefore, that they will not allow future reports of the committee to be made the organ of attack upon the British and Foreign Bible Society,

mies of religion have, in their spirit and conduct, borne unwilling testimony to the truth of the Scriptures; while these Scriptures have been revered and defended, by the resisters of faction, and the decided friends of the laws of their country. Well, then, my lord, may we, amidst whatever trials we may meet with, call to mind this reflection and be comforted."

The Earl of Harrowby also, whose abode was to have been the scene of that direful catastrophe, and who therefore of all men would have least cause to patronize the Bible Society, if it had any tendency to lead to that infidel and blasphemous spirit which is so intimately connected with the recent plans of revolution and murder, delivered his sentiments at the same meeting in perfect coincidence with those of his honourable and right reverend brother.

without at least entering their protest against such a practice; and that in every instance the members of District Committees will be well satisfied of the candour, liberality, and discretion of those gentlemen who may be requested to draw up their reports, before they place in them a confidence so implicit as may be injurious to their own reputation, as well as to the venerable Society in Bartlett's Buildings; in the prosperity of which no one takes a more lively interest than

Your's, &c.

A CLERICAL MEMBER OF THE SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE, *but not of the HENLEY DISTRICT COMMITTEE.*

To the Editor of the Christian Observer.

Your correspondent H. G. in your Number for April (page 242) was, I think, perfectly correct in his interpretation of the Rubric, respecting the service for the 30th of January. There can be little doubt that the comma is incorrectly placed, when it is made so to divide the sentence as to intimate that the service is to be on the Sunday and the fast on the Monday. The Rubric was originally as follows: "*If this day should happen to be Sunday, this form of service shall be used the next day following.*" The words, "*and the fast kept,*" were introduced long after, and apparently without any intention of altering the sense of the original injunction. Your correspondent has punctuated the sentence correctly: "*If this day shall happen to be Sunday, this form of prayer shall be used and the fast kept the next day following.*" Many Prayer-books incorrectly insert a comma after "*used,*" which has added to the ambiguity. I have understood, however, that in a recent church edition this typographical mistake is corrected.

F. Y.

REVIEW OF NEW PUBLICATIONS.

Thoughts suited to the present Crisis ; being an Appeal for the Scriptures, the Poor, and the National Schools ; in Three Sermons. By the Rev. C. J. HOARE, A. M. 8vo. pp. 118. London : Hatchard and Son. 1820.

"THREE measures," observes Mr. Southey,* "were required for completing the Reformation in England : that the condition of the inferior clergy should be improved ; that the number of religious instructors should be greatly increased ; and that a system of parochial education should be established and vigilantly upheld.—These measures could only be effected by the legislature. A fourth thing was needful ;—that the clergy should be awakened to an active discharge of their duty ; and this was not within the power of legislation." The Reformation was commenced and carried forward under circumstances of peculiar difficulty ; and, however we may lament that such of these objects as come within the scope of positive enactment were, in the tumult of the times and the vacillation of the public councils, overlooked or neglected, no imputation is on this account intended to be cast upon the memory of those venerable men by whom, under the blessing of God, that great work was achieved. Their wisdom was no less eminent than their piety ; and, instead of repining that they left any thing unaccomplished, it should be a never-failing subject of admiration and gratitude that their labours were so abundantly blessed. In what age of the world, since the very days of primitive Christianity, can we point to a church so apostolical in its constitution ; so happily remote from the extremes of coldness and fanaticism ; so admirably formed, not merely to

perpetuate the principles of the Gospel, but to preserve unimpaired that pure spirit of charity, without which even faith is unprofitable and hope delusive ? These are the triumphs of that little band of martyrs, whose names are associated with the early history of our reformed and Protestant church, and who will ever live in the grateful recollection of her children.

Had the spirit of our reformers been generally prevalent at the restoration of Charles II. something, perhaps, might have been attempted to remedy the evils arising from the paucity of religious instructors, and the want of a good national system of education. But, notwithstanding the tremendous lessons of the civil wars, and the overthrow which was then effected of our religious and political institutions, the people of this country were not yet prepared to profit fully by their experience ; and, although it must have been obvious to many, that the best human security against fanaticism and rebellion is the early implantation of sound moral and religious principles, the subject itself appears never to have excited attention in any degree proportioned to its vast importance. It seemed as if another European convulsion were necessary to call forth the counteracting energies of the friends of order and religion—as if infidelity, no less than fanaticism, must obtain a temporary triumph—before we could feel sufficiently impressed with the necessity of training up the children of our country in the nurture and admonition of the Lord.

The causes which have led to the great change of public feeling, on the subject of education, are probably numerous and of various kinds. Among the foremost we are inclined to enumerate the commotion raised in the public mind

* Life of Wesley, vol. I. p. 335.

by the atrocities of the French Revolution; the late portentous war—a war which touched, in some way, the feelings of almost every individual who had any regard for the welfare of his country, or was capable of being interested by the great movements of the world; the pestilent publications of the day, which, inflaming the corrupt passions of men, required a powerful corrective; the increasing wealth and commerce of the country, demanding and diffusing at the same time an enlargement of knowledge; the augmented facility of obtaining newspapers, which at once excited curiosity and afforded the means of gratifying it; the benevolence of individuals; the influence of religious societies; the encouragement afforded by the sovereign; the growing conviction, on the part of unprejudiced men, that the increase of crime and pauperism could only be effectually repressed by a judicious system of Christian education; the increased zeal of the clergy of the establishment, and of the ministers of other denominations; the consequent extension of religious light and true Christian charity among all classes of the community; and even the conflicting interests of sects and parties;—all these and many other causes conspired to kindle the desire of the lower orders for instruction, and induced the classes above them to forward that object. The friends of religion, and order, and human happiness were of opinion that they could in no way better accomplish their laudable designs than by affording to the needy the blessings of education. Persons of an opposite description expected, by somewhat similar means, to forward their own favourite plans. The Churchman was convinced that ignorance is not the true parent of devotion, and that a good religious establishment is never so secure as when its character and principles are most clearly understood. The Dis-

senter argued in the same manner respecting his own system. Thus it has happened, by the natural progress of events, by the collision of interests, by the benevolent projects of the good, and by the schemes of the designing, that all orders of men have united to approve and promote, in some form or other, the cause of general education.

The impulse has now been given, and no human power can arrest it. The great question, therefore, is, By what mode can instruction be best imparted so as to secure the high interests of order and religion? Whilst we are communicating knowledge, how shall we guard against the evils, which, in ill-regulated minds, too often follow in its train?

The answer undoubtedly is, By an education essentially founded upon the holy Scriptures. If any one has entertained a doubt, either upon this point, or on the general question of the education of the poor, the Three Sermons of Mr. Hoare are calculated to afford him the satisfaction which he seeks.

The immediate cause of their publication was the awful aspect of the times. The author seems to have felt, and we heartily concur with him, that, in days like the present, it is the especial duty of the ministers of the Church of England to stand forward in defence of their common religion, and of the establishments of their country. These are not times in which the advocates of loyalty and truth are to hide themselves in silence: a serious responsibility is imposed upon them; and, if they shrink from their post, what is to become, not merely of the towers and bulwarks of their Zion, but of the very altar of their sanctuary, and the flame which burns there? They are to contend, however, in the spirit of Christianity; and to this circumstance we attach considerable importance. The understandings of men are not to be convinced by reviling, but by argument: it is not a few com-

mon-place censures levelled at the enemies of religion and loyalty, nor a few hackneyed and vaunting phrases of panegyric upon the church, which will swell the ranks of the peaceful and the devout. These expedients are neither calculated to make converts nor to prevent secession; they are but the vapid effusions of common-place minds, and are as little allied to genius and talent as to the spirit of religion.

Mr. Hoare stands upon higher ground. With a deep sense of the value of the national schools, as connected with the best interests of the church and the dearest hopes of his country, he sets himself to the exposition of his views in the spirit of a Christian, and with the legitimate weapons of reason and argument. The national system of education is essentially founded upon the holy Scriptures: its design is to instruct the young in the lessons of inspiration; and, as their understandings open, to pre-occupy their tender minds with the pure doctrines and precepts of the word of God; thus guarding them, at the most favourable season, against the temptations of life, and qualifying them, as they advance in years, to derive from the services of our church the full benefit which they are suited to convey. The value of this system must evidently depend upon the excellence of the Scriptures, and their adaptation to the state of the poor; if these points can be satisfactorily established, the importance of the national schools will be seen and acknowledged, and the defender of them will plant his feet upon a rock from which it is impossible to move him.

This is the general outline of the argument which Mr. Hoare has proposed to develop in the sermons before us. The first discourse proves the authority and excellence of the Scriptures; the second the adaptation of them to the capacity and

wants of the poor; and the third, their value as the basis of national education. These several subjects are treated throughout in a manner calculated not only to satisfy every unprejudiced mind, but to carry conviction to all, who are not absolutely proof against reason and argument.

The first sermon, "On the Authority and Excellence of the holy Scriptures," is from Deut. vi. 6. "*These words, which I command thee this day, shall be in thine heart:*" and the preacher grounds his conclusion on the following considerations;—because they come to us as from God; because they contain that which is most suitable and beneficial to men; and because they will bear a comparison with all the efforts of the highest reason. The passage subjoined belongs to the second of these points. We extract it, not as among the most argumentative parts of the discourse, but as one which appeals forcibly to the heart and feelings of every individual.

"But, more particularly, are we creatures of many peculiar wants, of the keenest mental sensibilities, of the highest moral accountableness? We observe, in the doctrines of Scripture, all that is worthy of the most beneficent Father of mankind,—all that is suited to our most urgent circumstances of moral and spiritual need. In these doctrines we are addressed in our just and proper character, as SINNERS. We are there considered as suffering for our sins, and as requiring a remedy beyond the reach of human aid. We are offered succours for our manifold weakness, a balm for our numberless woes, the pardon of all our transgressions, and a hope beyond the grave. These are the great points, corresponding to the most true circumstances of our nature, on which the soul of man, smitten with sorrow and with sin, would love to dwell; and it is to such that, in the inexpressibly healing and consoling accents of the Gospel, it is pronounced, 'Come unto me, and I will give you rest.' It was not, indeed, amidst the thunders of Mount Sinai, that these accents of mercy could be fully heard: nor in the darkness of that

first dispensation did the clear light of grace and truth display its brightness to the soul. Then was the period of types and shadows: and the wisdom of God, that 'wisdom which was kept secret from ages and generations,' was for a time hid in a mysterious gloom. Then were men instructed in their guilt, and ignorance, and danger; and 'the Law was our school-master, to bring us unto Christ.' But 'the darkness is past, and the true light now shineth.' 'Life and immortality have been brought to light by the Gospel.' Every preparatory dispensation, for the benefit of man, found at length its full completion 'in the power and coming of our Lord Jesus Christ.' In His death appeared the appropriate sacrifice for the sin of man—that sin, which had been so long the subject of unavailing complaint among the wise and good of every age. In His life were found both our guide, and our encouragement to newness of heart and conduct. His resurrection from the dead afforded us the surest pledge of our own return from the dust of death. Finally, in his triumphant ascension to Heaven we behold—yes, sinful man beholds!—the Intercessor, gone to plead for him; the Champion, able and willing to arm and to assist him in his spiritual conflicts; the Forerunner, preparing for him a place in heavenly mansions; the final Dispenser of 'eternal salvation to all them that obey him.'

"Shall we not for ever deem this amazing scheme of mercy and beneficence to man 'worthy indeed of all men to be received?' Shall we not chide our tardy hands and cold hearts, that they do not more eagerly embrace it? Shall we not open the hallowed page of Scripture, and gladden our eyes with the provisions here contained; with every thing that is most suited to the actual wants, and the suffering condition of our fallen nature? Are we creatures? Here let us seek the knowledge of our Creator. Are we sinners? Let this heavenly conductor lead us by faith to our Almighty Redeemer. Are we frail? Let it teach us our only and our most effectual Comforter and Guide. Are we endowed with an understanding mind, which distinguishes us from every other rank of being in this lower world? Let us here learn to use, for the Creator's glory, those powers which He hath given us, with which he has qualified us for his service, and which we know shall survive the ruins of the grave. In a word, Are we persons evidently passing through a short, but

eventful probationary state? Let us learn, as from the lips of God, the end of that state, the issue of that probation: let us study, by this help, our manifold duties in every state and stage of life, as young or old, as rich or poor, as placed alone, or as members of society, of communities, of families: let us seek here the redress of our ever-varying errors, the solution of our most important doubts, the unfolding of our most inexplicable perplexities, the healing of our most incurable woes. Happy surely is that man, whose heartfelt confession is, in the language of inspiration, 'Thy word is a light unto my feet, and a lamp unto my path!'—whose full opinion is in harmony with those other strains of the devout Psalmist of Israel, 'Therefore I esteem thy precept concerning all things to be right, and I hate every false way!'—and who can heartily subscribe to the sublime conclusion, 'I have seen an end of all perfection; but THY commandment is exceeding broad!' " pp. 9—12.

The text of the second discourse is that appropriate declaration of our Lord, "*To the poor the Gospel is preached;*" and its chief object is to establish the fact, that the Scriptures are adapted in a remarkable manner both to the condition and capacity of the poor. This position is substantiated both from the style and manner of their composition, which are plain, forcible, and affectionate, and also from the consolatory and moral nature of their several contents, and the peculiar mode of their delivery to the world.

It has been much the fashion of late years to represent the holy Scriptures as peculiarly dark and hard to be understood; and so far has this notion been carried in some instances, as to imply at least a doubt whether the word of unerring wisdom be not of itself quite as likely to lead men into error as to guide them to the knowledge of the truth. That there should be nothing dark, nothing mysterious in the revelation of God;—a revelation which treats of such high matters as the perfec-

tions of the Supreme Being, the moral government of the world, the incarnation of the eternal Son of the Father, the influence of the Holy Spirit, the resurrection from the dead, the day of judgment, the condition of the spiritual world;—and that all these things should be level to human understanding, is a proposition which no reasonable being was ever found to maintain, and which, if it could be established, might even go far to invalidate the authority of Revelation. But if we should therefore argue that all things contained in the Book of Inspiration are mysterious, and hard to be understood; that the Scriptures, as a whole, are incapable, through the ordinary influence of the blessed Spirit, of conveying to the humble inquirer the knowledge which is necessary to his present peace and his everlasting salvation; we should err quite as widely in the opposite extreme. The subject is taken up by Mr. Hoare in its true scriptural light; and this, we think, is the ground on which reasonable men of all classes, if the violence of party spirit could be subdued, would be found eventually to meet.

“In plainness, the Book of Inspiration may challenge a comparison with any volume ever composed, of equal length and variety of matter, upon whatever subject. It is well described in its own familiar language: ‘The way-faring men, though fools, shall not err therein.’ ‘Write the vision, and make it plain, that he may run that readeth it.’

“This plainness of Scripture, so necessary in instructions provided for general use, does not include any thing of meanness or poverty in its structure. It by no means supersedes the instruction of a divinely appointed church, nor the gracious influences of that Divine Spirit, ‘without whom nothing is strong, nothing is holy.’ It does not imply, that the doctrines of Inspiration exhibit nothing of ‘length, or breadth, or height, or depth,’ worthy of the infinite nature of that Being from whom they have been all derived. It has been unquestionably within the plan of His supe-

rior wisdom, that the same doctrines should exercise the judgment and faith of the highest of His rational creatures, which serve to interest and inform the minds of the lowest.

“Nor is it a quality which precludes the possibility of error. The page of Inspiration, read with a curious, proud, or perverted eye, will afford, as it unhappily has done in all ages of the Christian church, room for the most vain, and worse than vain, speculations; for the most fatal delusions, and most deplorable dissensions. These, however, are owing not so much to the nature of the Scriptures as to that corruption of human nature which they have themselves so well portrayed; a corruption perverting what is most easy, and misusing what is most profitable.

“The plainness of Scripture is such as to apply itself to a plain, unsophisticated understanding. It is that which exactly suits the posture of mind before described, as connected with poverty, and which the prophet Isaiah, in the passage corresponding to the text, has designated by the term ‘meek.’ To the ‘poor in spirit,’ and the ‘meek of heart,’ bearing in these respects some faint resemblance of Him who is both ‘the author and finisher of their faith,’ the Sacred Record will be found, upon all essential and fundamental points, plain in its language and obvious in its meaning. Reading it in such a disposition of mind, the fittest surely for the reception of a Divine Revelation, how simple do we find it in the details of its most astonishing histories! how easy in the development of its most mysterious doctrines! With equal delight and profit we then listen to the plain commands of an Authority from which there is no appeal, to the proverbs of an inspired and oracular wisdom, to the simple energy of prophetic or apostolic doctrines, to the parables and similitudes of the most condescending though Heavenly instruction. In every situation of life, we find something which comes home to our business and bosoms; something which takes us, as it were, individually away from the multitudes which surround us, and addresses each of us as one, whose case has been singly considered, whose feelings have been minutely consulted, and every want regarded, and every interest promoted. ‘They are all plain to him that understandeth, and right to them that find knowledge.’” pp. 34–36.

In the third discourse, on the value of the Scriptures as the basis

of national education, we have many valuable remarks tending to establish the necessity, as well as the propriety, of communicating to the young the blessings of scriptural instruction. The principal objections usually advanced against the plan are briefly stated, and candidly discussed: and the reasoning, in support of a general attempt to improve the intellectual and moral condition of the lower as well as the higher classes, is perfectly conclusive. It is admitted indeed, that we have recently witnessed a considerable increase of depravity, especially among young persons in populous towns; that juvenile offenders have been, within the last three or four years, numerous beyond all example; and that we have scarcely begun to shake off the apprehension of seditious commotions. But to ascribe these evils to the means which have been adopted to extend useful knowledge, and especially religious and moral improvement, is to betray an extraordinary degree of ignorance of the relation of cause and effect. Bishop Latimer intimates, that in the judgment of some persons, the rebellion of 1549 was owing to his sermons against covetousness: but we would hope that such reasoners belonged only to the times of King Edward VI.

"I would ask," says Mr. Hoare, "these two questions:—Is it possible, in the very nature of things, that any attempts made of late years to enlighten the public mind, and particularly to offer instruction to youth on the grand principles of holy Scripture, can be amongst the causes of that apostacy? Is it not, on the contrary, to be hoped, that in proportion as those principles shall be more widely disseminated and received in all their purity, the evils of which we complain shall find their legitimate and effectual remedy.

"In reply to these questions, I cannot but say, in the first instance, that it is the greatest of all mistakes to confound the causes of evil with its accompaniments or consequences; or, in other words, to suppose, because our Christ. Observ. No. 222.

present departure from good has been attended with a superior enlargement of mind, or been followed by many attempts to give that enlargement a right application, that *therefore* light and instruction themselves are to be charged, as in part at least, the authors of the mischief. It has pleased the All-wise Disposer to permit a series of events, of late, to take place, which have of themselves tended to a new and untried state of things. He who does nothing in vain, and makes even 'the wrath of men to praise him,' seems, in the midst of unheard-of trials and vicissitudes, to have called mankind from their former state of comparative indifference and inactivity; and to have forced them into reflection, and feeling, and exertion. In following this call, it is not to be questioned, but the human mind has passed through a mighty change: and no wonder if, by a neglect of those right and sound principles, which God has furnished for its control, it may have taken the turn of a licentious and ungoverned freedom. Distress has been added to other causes of disorder: temptations, and the opportunities for mischief, have abounded on every side: and it is not to be denied, that the depravity of man has seemed to triumph over 'the goodness and the severity of God.' Here, then, has been the true cause of our present circumstances; and the improvement of the human mind, and the various attempts made by true benevolence and an enlightened patriotism for its reformation, have been but the consequences—shall I not say, the *happy* consequences?—of the disorder complained of.

"I say, the consequences; for it is to this point I would most particularly draw the attention of every reflecting mind. I would observe, that our present disorders were, in their principle, prior to our present endeavors to reform and correct them. If too little success has hitherto attended the wishes and the labours of the best friends of social order, it may be because the poison is of too virulent a nature to be speedily counteracted; or because the remedy has not yet been applied to a sufficient extent; or because some errors may have crept into the mode of administering the cure. But to suppose, for a moment, that to improve the human understanding, and to give it the appropriate food of moral and religious instruction, can of itself conduce to augment and to aggravate what it is intended to remove, is to advance a position which may suit with indolence, or total inconsideration, but which denies and invalidates our very

first notions of connexion between cause and effect. It were as much as to deny, that the sun has power to fructify, or the rain to refresh our fields, because some unkindly influences intercept their benefit; or some rugged soils resist, for a time, every art of cultivation. Shall bad harvests, or barren furrows, for ever check the labours of the husbandman? And shall the disappointed hopes—let us rather say, the impatient desires—of the eager philanthropist, pronounce, from their delayed fulfilment, the inadequacy or the dangers of sound scriptural instruction? No! 'let God be true, and every man a liar.' Let us most rigidly and conscientiously distinguish between the wisdom of Divinely appointed means, and the opposition arising from the passions, or perverseness of man. Let us who are Christians in more than in name, see, in the principles of our belief, the best, the truest, and (if we await in patience the event) the *surest* remedy of every moral evil. Let us believe, and confidently act upon the dictates of infallible truth:—'The law of the Lord is perfect, converting the soul: the testimony of the Lord is sure, making wise the simple: the statutes of the Lord are right, rejoicing the heart: the commandment of the Lord is pure, enlightening the eyes: the fear of the Lord is clean, enduring for ever: the judgments of the Lord are true and righteous altogether. Moreover, by them is thy servant warned; and in keeping of them there is great reward.' " pp. 76—79.

In delivering our opinion briefly of these discourses, we have no difficulty in ranking them among the best which have issued from the press upon this important subject. The principles uniformly maintained in them are the genuine principles of the word of God: and they are enforced with a strength of reasoning, and an impressive earnestness of manner, calculated to give them their full effect. The main object of the preacher, as it regards the national schools, is never forgotten; but, in carrying forward his design he has introduced so much valuable matter of a general nature, and so happily interwoven with his scheme the great points of Christian faith and Christian practice, that they can scarcely fail to be welcome to every class of readers who are ca-

pable of comprehending the argument, and have any taste for the words of truth and soberness. If they appear to be addressed rather to the higher than the lower classes of society, "they are so," as Mr. Hoare tells us in his preface, "under the conviction that times like the present impressively demand the attention of the higher orders to the grand principles of the Christian faith, as the surest if not the only method of instilling them into the inferior orders, at once by the force of example, and by the diligent pursuit of those means which will then be felt to be necessary for their instruction. Strongly to feel the value of the Christian system, will most effectually lead to strenuous endeavours for its promulgation." To the justice of this observation we readily subscribe: and as we think that these discourses are admirably calculated to produce that effect, we trust that they will thus, through the Divine blessing, prove beneficial to multitudes among the poor also, by convincing their superiors of the real excellence of Christian truth, and of their obligation, in conformity with the sacred principles of Christian charity, to diffuse its influence as extensively as possible.

A Letter respectfully addressed to his Royal Highness the Prince Regent, on occasion of the Death of her late lamented Majesty. By *LYSIAS*. London: Rivington. 1819. pp. 20.

WE glanced over this pamphlet with much pleasure when it first appeared; but laid it by, with many other of the numerous publications which issue from the prolific press of these kingdoms, not a fiftieth part of which, nor a tithe even of those which have merit, have we it in our power to notice, except perhaps in the meagre acknowledgment of a "List of New Publications." The importance, however, of

the subject of this truly "respectful" and well written letter to his present majesty, on occasion of the death of the late queen, has induced us, upon re-perusal, to bring it before our readers, thinking as we do that the more correctly both the court and the public at large learn to feel and act upon the important topics to which it calls our attention, the more stable will be the foundations of national welfare, and the more marked the favour of Almighty God.

We trust none of our readers will have supposed from the title of this letter, that it relates to certain painful occurrences, of which we have lately heard too much; or that we have selected it with a view to agitate questions which we could fervently have wished had never passed the precincts of select family and confidential intercourse. If any of our readers should have surmised such an idea, they will be happy to be relieved from their embarrassment by being apprised that the object of Lysias is simply to represent the high importance of maintaining at court that conspicuous purity and decorum, which characterized the reign of George the Third, and which have justly called forth a large tribute of national acknowledgment to the late King and Queen, and particularly to the latter, as being more immediately the guardian of the honour of her own sex, for her mode of regulating their admission to her royal presence.

The author commences his letter with a few prefatory paragraphs, intended to shew, that far from being an enemy to his royal highness, he had observed with no ordinary satisfaction, his exemplary and decisive conduct on two most important occasions, each of which might be considered a *crisis* in the life of that illustrious personage, and from which the author confidently augurs an equally laudable

decision under the new circumstances in which the death of the late queen had placed his court.

The first of the occasions alluded to, was in the year 1792, at the time when the effects of the full development of the French Revolution were felt in every country in Europe; and when in England, in particular, a fearful licence of sentiment and language too widely prevailed, and seemed to derive countenance from the conduct of the opposition party in parliament, who censured the seditious proceedings of the day in language so measured and complacent as perhaps served indirectly to encourage it, while they scrupled not to condemn the measures of government with unmitigated severity.

"With the leaders of this party," remarks Lysias, "circumstances had early led your Royal Highness to form close habits of connexion and confidence. They were men of brilliant parts and acquirements; of social qualifications in the highest degree rich and various: they had frankness, kindness, and generosity,—at least, they had these qualities in that form and degree, in which they are rather accomplishments than virtues. They were furnished, at the same time, with such powers of dexterous argument and imposing eloquence, as enabled them to recommend the most questionable opinions, and to 'perplex and dash maturest counsels.' Considering the influence which the habits of companionship with a society like this, could not fail to produce on a youthful, an ardent, and an ingenuous mind, it might surely have been feared that your Royal Highness would insensibly be led into a greater tolerance of French principles than was desirable; nor would it have been surprising if, in such circumstances, the Prince of Wales had been betrayed into a fault, of which more than one example was furnished by crowned and coroneted heads of far maturer years and under far less seduction.

"In fact, this was feared; but, as the event proved, without foundation. In the debate which took place in the House of Lords, on the 31st May, 1792, respecting the King's Proclamation against seditious writings, your Royal Highness, availing yourself, for the first time, of your privilege as

a peer of Parliament, pronounced a speech cordially approving the measures to which the government had recourse for the preservation of the public peace and welfare; and exhibiting, in admirable union with a constitutional regard for the liberties of the subject, a decided reprobation of the principles, practices, and purposes, of revolutionary France. That speech gave a lively satisfaction to the country's truest friends." pp. 6—8.

The second occasion alluded to, was when his majesty was called upon to assume the reins of government as Regent. His retaining his father's ministers, particularly Mr. Perceval, who had arranged and recommended the restrictions on his authority as Regent, and this too after those restrictions had expired, was, as Lysias justly remarks, an *era* in his majesty's life. It virtually gave his royal sanction to those views of national policy which had saved the country in its deepest depression, and have since raised it to an unexampled height among the community of nations; views, however, which were in direct opposition to those of his majesty's early advisers, and which, under all the circumstances of the case, it must have required considerable firmness to avow.

Having thus "paid his court" in a manner both judicious and dignified, our author proceeds to state the immediate business which had induced him to solicit an audience.

"I have already referred to the important services of her late lamented majesty, as the uniform and judicious guardian of our public manners. There can be no doubt that her character in this point of view, is fully appreciated—that it is venerated—that it is cherished—by the filial mind of her son. For half a century, this country has been permitted to exhibit to the world the unusual spectacle of a court distinguished by irreproachable purity and decorum, without any sacrifice of the taste and elegance that belonged to a civilized age, or of the splendour and magnificence that befit a throne.

There cannot be the smallest doubt that your Royal Highness would wish the court over which you preside, to retain this enviable pre-eminence of character.

"I shall not, I am persuaded, be thought to question the strength of this sentiment in the mind of your Royal Highness, if I attempt to remove some imaginary difficulties that may be thought to oppose its being carried into practice. There are those who appear to conceive, that a court, while a female sovereign presided over it, admitted of a strictness and correctness of decorum, which it cannot be expected to exhibit under the superintendence of a prince. The opinion of the world certainly sanctions a degree of laxity in the social habits of a house where there is no female head; and it may be argued that the same licence must, under the same circumstances, be allowed to a court.

"The force of this reasoning I own that I am utterly unable to perceive. Let it be granted, for argument's sake, that a prince, in his strictly private habits, in such parts of his life as are unseen, and into which the public cannot pry without impertinence, may claim to himself that privilege of measured laxity, which opinion, (though, in my judgment, most unjustifiably) grants to individuals of the same sex in stations less exalted. But a prince *at the head of a court*; a prince acting or appearing *on state-occasions*; a prince even on such social occasions as are of a more formal nature, and which only half divest him of his robes of state; a prince, even in such parts of his properly private and domestic life, as are conspicuous to the public eye, and must be influential on public fashion; seems to me to be at least as much bound by the laws of decency, and by the obligation of paying respect to appearances, as a private gentleman at the head of a table at which females of rank and character should be the guests." pp. 12, 13.

"There is no one fact, past or present, more certain than that the attention and hopes of all that large proportion of your Royal Highness's subjects, whose affections are best worth having; of all those who form, comparatively speaking, the moral strength of your Royal Highness's throne; the faithful friends and loyal disciples of the church and state of England; are deeply interested in the conduct which your Royal Highness shall on this occasion be pleased to adopt." pp. 14, 15.

The difficulties at which Lysias hints have by no means yet subsided, and may indeed be considered, in consequence of recent events, to have increased. The channel through which the ladies are to be received at court, and the regulations to be recognized and acted upon as the standard rules of the imperial drawing room, are yet little known to the public, and possibly have not been definitively matured in higher quarters. Whether the proceedings relative to the delicate subject at present under discussion (June 20.) may incidentally lead to a development of the plans intended to be pursued, or may unexpectedly modify those plans, we cannot pretend to foresee. Nor indeed is it necessary to do so; for the great point for which our author contends will remain the same, whatever may be the result of the pending discussions. We confess that we have felt the very necessity for agitating questions like these as no slight stain upon us. We feel humiliated that subjects such as some of those which have lately been bandied about in every quarter, should have transpired in the vulgar atmosphere of political controversy; and that our very newspapers and current conversation should have an almost necessary tendency to blunt the fine edge of Christian decorum, and to minister to some of the worst passions of the thoughtless multitude.

But we forbear, for the present, to enter upon these afflicting topics, and shall content ourselves with a few remarks of a more general nature.

The power of a sovereign to influence the morals of his court, and, through the court, those of the nation, is one of the most valuable, and, we will add, one of the most responsible parts of the royal prerogative. Laws, which look like mere policy, to the people when established only by penalties, acquire a new sanction when enforced by princely example.

Bishop Taylor quaintly remarks, that "a king's escutcheon is blazoned otherwise than that of his subjects; the gentry by metals, the nobility by precious stones, but kings by planets; for *in a king there is nothing moderate*. Therefore, 'Cavere debet qualem famam habeat, qui, qualem-cunque meruerit, magnam habiturus est,' as said Seneca."

In one momentous respect, however, the escutcheon of a king is blazoned like that of other men; for he is responsible to a Higher Power for the use of his influence as well as of his other "talents." As the people are the subjects of a prince, the prince is, in common with them, the subject of God. And if the heathen themselves, in reference to their false gods, felt that

Regum timendorum in proprios greges,
Reges in ipsos imperium est Jovis,

how much more must the christian admit the remark, as applied to Him who is the Sovereign and only Potentate, the King of kings and Lord of lords? A monarch is, or ought to be, the vicegerent of God in temporal, as a prelate in ecclesiastical, concerns; and we need not say what momentous duties such a function necessarily involves. If our readers can forgive another quotation, we shall be inclined to sum up the whole in the words of an old writer:—"Cognoscant principes seculi Deo se debere rationem reddere propter ecclesiam quam a Christo tuendam suscipiunt. Nam sive augeatur pax et disciplina ecclesie per fideles principes, sive solvatur, ille ab eis rationem exigit qui eorum potestati suam ecclesiam credidit."

Such is the *duty* of a Christian king; and happily such also is ordinarily his best policy; and this even without taking into the account (what, however, ought never to be overlooked) that revealed rule of the Divine proceedings towards mankind implied in the declaration, "Them that honour me, I will ho-

nour." We shall not enter upon the question of the innumerable benefits which arise to nations from attention to the duties of religion. We know, on far higher authority than Cicero's, that "*Omnia prospera eveniunt colentibus deos, adversa spernentibus*;" for the sacred Scriptures themselves affirm, that "Righteousness exalteth a nation, but sin is a reproach to a people." In fact, were there no higher motive than to facilitate good government, and to keep a nation in temporal peace and prosperity, a wise prince would feel it his duty to exert himself for the maintenance of a high standard of national morals and religion. Christianity is the best cement of states, and in proportion as each individual is under its active influence, will he become a good citizen and a loyal subject. Thus, even the dictates of policy coincide in this respect with those of religious obligation; and, we believe, that both in private and public life that system is the wisest and most scriptural, which never attempts to separate them from each other. It is incumbent on us to take up all questions of this nature as Christians, and to view the favour of the great Disposer of all hearts, and of all events, as the surest guarantee for the real welfare both of individuals and of nations.

With regard to our own country in particular, it must be a high satisfaction to a virtuous monarch that the public feeling is so generally on the right side in moral questions. In almost all the eulogies which have been poured forth to the memory of the late King, the Duke of Kent, and the Princess Charlotte, the chief themes of panegyric have been strictly in unison with this sentiment. We have already mentioned the late queen's drawing-room, the regulations of which are almost proverbially joined with her name as a theme of encomium. It is pleasing to witness these tendencies, in the popular

mind in this country, to laud royal and dignified personages rather for their moral than for their more dazzling, but less valuable, qualities. We do not, indeed, doubt but this virtuous feeling might in time be corrupted, and that the national taste might be familiarized to such a profligate court as that of Charles the Second, or Lewis the Fourteenth of France. But, as things now exist, and as we trust they long *will* exist, we do not scruple to say, that, to maintain a high tone of virtuous and religious conduct, is the most politic measure which the court of Great Britain and Ireland can adopt. There is something almost identified with our national feelings in the dignified elevation of principle which best becomes a court, and nothing would more alienate the affections of the mass of society than those light, immoral, and ostentatious exhibitions which have too often been witnessed among the royal and noble circles in other kingdoms. And, independently of this merely national predilection, we believe that there is a vast body of seriously disposed and religious persons in this country who, *upon principle*, would regard, with disgust and apprehension, the spectacle of a licentious court. In such characters, we believe, much of the real strength of the nation to reside; and we have little doubt that their disapprobation would go far to render any such system unpopular and ultimately untenable.

But, while we urge these important topics, we must not forget that there is too strong a tendency in the public in every nation to judge unfavourably of the actions of the great. Much ought to be allowed for the peculiar circumstances and temptations of princes; and, where we know so little of the secret springs of conduct, or even of actual facts, tenderness of construction is doubtless a bounden duty. Kings must have cares and vexations enough without

being goaded with the irritating weapons of petty hostility. We are indebted to our author for the excellent example which he has set in this respect. His letter, though intended to convey some valuable *advice*, is yet written in a style, we will not say the most *courtly*, but the most becoming a Christian and a gentleman—one who knows his duty both to God and his prince. We sincerely trust the remarks of Lysias will be weighed with the attention they merit; and that, whatever system the imperial court may pursue with regard to the appointment of those who are to regulate its honours, purity, simplicity, and piety may long characterize its splendid circle, and diffuse their blessed influence to the very outskirts of the nation.

Sermons et Prières pour les Solennités Chrétiennes, et pour les Dimanches ordinaires. Par J. I. S. CELLERIER, Ancien Pasteur de Satigny. Trois Tomes. Genève. 1819.

Discours familiers d'un Pasteur de Campagne. Par le même Auteur. Genève. 1818.

THE restoration of that intercourse with the continent, which a warfare of twenty years had nearly closed, has been followed by a familiarity with continental countries, opinions, and manners, which, however on some accounts it may be regretted or feared, has been productive of much gratification and advantage. To the Christian it was particularly interesting to inquire into the state of religion, both among Catholics and Protestants. The effects of the French Revolution had, it is well known, been peculiarly injurious both to the purity and the progress of Christianity. In France itself its doctrines were authoritatively proscribed as absurd and fanatical; and, in every

other country to which the influence of revolutionary France extended, multitudes had thrown off the very profession of religion; and, even where this was nominally retained, infidelity either secretly triumphed under the forms of Popery, or, amidst the avowal of Socinian principles, had reduced the faith of the Gospel to a mere system of morality. This deteriorating process was more or less felt in every part of the continent, and, among the Protestant churches, in none more remarkably than in that which had, from the earliest period, been considered by its admirers as the purest model, and the peculiar glory of the Reformation; namely, in the Church of Geneva. Various causes may be assigned as having contributed to produce that gradual departure from the principles of its great Founder, which issued at length in their virtual rejection. The system of Calvin was doubtless too rigidly and exclusively founded upon the mysterious doctrine of the Divine decrees; and, though it continued during a long series of years to maintain its ascendancy in Geneva, as well as in the other reformed churches which had originally embraced it, it was naturally to be expected that some relaxation upon a subject so far removed from the investigation of human reason would, in process of time, be attempted. But whatever may have been the opinions of individual members of the Church of Geneva, no apparent change in those of its leaders was avowed till the beginning of the eighteenth century, when, under the influence of Jean Alphonse Turretin, the system of doctrine usually termed Arminian began to prevail; subscription to the Helvetic Confession, and to the decrees of the Synod of Dort, ceased to be exacted from the candidates for ordination; and a more simple declaration of faith in the doctrines of Scripture, as comprised in the Catechism,

which was still that of Calvin, was substituted in their place. Had the learned and pious author of this change in the doctrinal views of the Church of Geneva restricted it to a modification of what was exclusively Calvinistic; or rejecting only the more rigid decrees of the Synod of Dort, had he retained the Helvetic Confession; much of the evil which gradually followed might, perhaps, have been averted. But, though the Liturgy and the Catechism for the present remained unaltered, the removal of that important barrier against novelties and diversities of opinion, which is presented by subscription to a public confession of faith, was shortly succeeded by a still wider departure from the sound and scriptural doctrines of the Reformation. To the moderate sentiments of Turretin upon Predestination and Grace, his disciple and successor in the theological chair at Geneva, Professor Vernet, added the Arianism, to say the least, together with some other concomitant errors, of Le Clerc. The consequences may be easily anticipated. "*Facilis descensus Averni.*" The followers of Vernet deviated still more widely than himself from the orthodox standard of faith. Many of them became Socinians. The Liturgy and the Catechism were changed, and the translation of the Bible was revised; while the tone of public instruction was lowered, until even the doctrines of original sin, of the Atonement, and of the influence of Divine grace were barely recognised; and a barren system of ethics superseded, for the most part, the high and holy principles of the Gospel. About this period, unhappily for the Church of Geneva, the influence of French infidelity began to be felt; and the neighbourhood of Voltaire, and the popularity of Rousseau in his native city, contributed to give a still more formidable blow to the profession of pure Christianity. Many, deceived by the

sophistry of these infidel philosophers, became avowed unbelievers, and some even among the clergy were suspected of apostacy. The majority of the Company of Pastors, with Professor Vernet at their head, were undoubtedly free from this imputation. They cannot, however, be defended from the charge of having but feebly and irresolutely repelled the attacks and insinuations of Voltaire, D'Alembert, and Rousseau, respecting the general Socinianism, and even the Christianized Deism of Geneva; and thus of having silently acquiesced in the justice of the reproaches with which the French Protestant Clergy assailed them in their remonstrance to Louis XVI. upon this subject in the year 1780. In the political and moral confusion of the French Revolution, which a few years afterwards ensued, Geneva largely shared; and, though it is to be lamented that its previous state, as to religion, had but ill prepared it to resist the anti-Christian and demoralizing effects of that overwhelming torrent, much allowance will be made, by every candid and reflecting person, for the unavoidable consequences of such a visitation.

It could scarcely be expected that, on emerging from so contaminating and disordered a scene, Christianity should have gained any accession either of strength or purity. It is rather a subject of congratulation that, amidst so many who were faithless and corrupt, some were still to be found who had retained their integrity, and, notwithstanding the contagious influence of surrounding infidelity and error, professed and exemplified the pure and undiluted principles of the Gospel. Among the most eminent of this honourable number is the truly pious and respectable author of the volumes before us, to which we should proceed immediately to introduce our readers, if we did not deem it expedient previously to

advert to the religious controversy which, it is well known, has for some time existed in Geneva. This is, in fact, closely connected with the preceding brief sketch of its ecclesiastical affairs; and a correct view of it is essential, not only to the knowledge of its present situation, but to the just appreciation of its religious publications. The Genevese Church continued, in a great measure, in the state which has been just described till about four years since, when the opinions and the zeal of the Baroness de Krudener, who was residing in Geneva, excited the attention of several of the students in theology. Whatever may have been the tenets of this extraordinary lady, young men, who profess to have received their religious impressions from her exhortations, do not appear to have imbibed from them any thing contrary to the generally received doctrine of the Reformed Church. One of them, M. Empeytaz, who, with several others, had, in consequence of their attachment to Madame de Krudener, been excluded from the list of theological students, shortly afterwards addressed a pamphlet to his late fellow-students, warning them that the religion then taught in the school of theology, more particularly upon the subject of the Person of Christ, differed essentially from that of their ancestors at the period of the Reformation. He cited various public acts of the Company of Pastors, to shew that they had, as a body, adopted the Socinian heresy, and then brought forward an able summary of the principal passages of Scripture which prove the proper Divinity of our Saviour. The visit of Madame de Krudener was followed by that of Mr. Haldane, a Scotch gentleman, who has, we believe, been for some years settled at Montauban, and who, as far as we can learn, is not distinguished by any other peculiarity than Christ. *Observ. No. 222.*

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words, in which the Divine Nature is united in the Person of Christ,—and in which the Holy Spirit operates upon the human mind,—as well as respecting the doctrines of original sin, efficacious grace, and predestination. It can scarcely be doubted, however—after the progress of the Church of Geneva which has been already detailed, towards Arian and Socinian principles—that its real intention was to exclude as much as possible from the range of pastoral instruction the grand fundamental doctrines of the Gospel of Christ; namely, the corruption of man; the Divinity and Atonement of our Lord; and the necessity of Divine grace, and of the influence of the Holy Spirit, to our sanctification and salvation. This extraordinary *réglement*, however, was not passed unanimously. Several of the most respectable members of the Company—among whom were M. Peschier, professor of Belles Lettres, and Messrs. Moulinié and Demellayer—refused their concurrence to it. Some of the younger ministers also declined to adopt it; among whom was M. Malan, who addressed a letter to the Company of Pastors on the subject, in which he stated his conscientious objections to the rule. He was, in consequence, forbidden to preach.—The agitation produced by these measures was considerable; and it was not long before the Company, though the majority still continued strongly attached to their regulation, felt it to be expedient so to explain and qualify it as at least to relieve themselves from the charge of outrageously violating the rights of conscience, while they were professing liberally to dispense with creeds and subscriptions, and to make the Scriptures the sole standard of orthodoxy. They became anxious to have it understood that the simple object of the *réglement* was to preclude the use of the pulpit as an arena of theological debate;—not to interdict the peaceful exhibition of a minister's

own views of Christian doctrine, but merely to prevent the introduction into sermons of those polemical attacks on the opinions of others, which, in a state so small and so peculiarly situated as Geneva, could not fail to generate irritation and animosity. Certainly, if such were really their intention, they might have adopted a more direct and intelligible method of accomplishing it. The explanation now given served, however, in some degree, to tranquillize objectors. M. Malan himself signified his assent to the *réglement* thus interpreted, and was permitted to preach. A few weeks afterwards he preached two sermons, which have been translated into English, and printed in this country. The latter of them contained certain expressions which were regarded, by the Company of Pastors, as violating the engagement into which he had entered; and the following day he was again suspended from his ecclesiastical functions. The first of these two sermons is from Luke xix, 10, and contains a full and powerful statement of the doctrines of original sin and of justification by faith; to the substance of which no orthodox member of the Church of England would, we are persuaded, be disposed to object. The second, which is from James ii. 14, upon the nature of saving faith, is equally unexceptionable in point of doctrine. In neither of these discourses are the points strictly Calvinistic either discussed or alluded to, while the tendency of both is eminently practical. We have at the same time no hesitation in saying, that the spirit and tone which pervade them are much too severe and obnoxious, and far from being in the spirit of the *réglement*, as understood and accepted by M. Malan himself. The preacher is doubtless honest, ardent, and vigorous; but he appears to us to be deficient in Christian prudence, and we think also in meekness and humility. We can

readily believe, that the religious state of Geneva may require somewhat of the boldness and energy of one of the ancient Reformers ; but it is equally certain, that in a highly philosophical and enlightened community, the greatest judgment and moderation are demanded from the Christian minister. While he is bound faithfully to expose prevailing errors, and fearlessly to assert the fundamental doctrines of the Gospel, he should be careful not needlessly to shock the prejudices of his hearers, or, in his application of those doctrines to the conscience, to offend and to irritate, rather than to convince and to persuade ; and this would become more emphatically his duty, if, like M. Malan, he had actually stipulated to avoid objurgatory and irritating language. But whatever may have been the faults of M. Malan, as to the style in which some of his addresses from the pulpit were framed, and however indiscreet and injudicious may have been his general deportment, they formed no adequate ground, not only for depriving him of his ministerial functions—a measure which would have been harsh and intolerant in any church, and was peculiarly inconsistent with justice and propriety in one constituted like that of Geneva—but for doing this without allowing him, as we understand to have been the case, a fair opportunity of explanation or defence. We fully admit, that every church must possess a power both of expelling its members, and silencing its ministers ; and therefore that the Church of Geneva has a full right to exercise this power in the case of M. Malan. But then it ought to proceed by known and fixed rules, and the grounds of its decisions should be clearly and explicitly stated. Without this, the punishment cannot operate beneficially even in the way of example.

About the same time that M. Malan was suspended from his clerical office, it was notified to him that the

academical company, who regulate the affairs of the college, were dissatisfied with the mode in which he, as one of the Regents, conducted the instruction of his class in moral and religious knowledge. When questioned on the subject, he avowed “that his principles were entirely Calvinistic ; that he taught in conformity to the Catechism of Calvin, and according to the Confession of Faith of the Synod of Dort, and the Confession of Geneva.” He was then told, “that the duties of his situation required him to follow in his instructions the book received and prescribed, namely the catechism,” (meaning, not the Catechism of Calvin, but that of Vernet.) M. Malan, however, replied, “I must candidly declare the impossibility of my teaching religion otherwise than according to the principles above mentioned ;” adding, that he had held these principles for three or four years. It was then observed, that he had not fulfilled the tacit engagement made with his superiors to teach according to the method sanctioned by them. His answer was as follows. “If I were now to be elected Regent, and it were made a condition of the election that I should teach only by the catechism received in the college, I could not submit to that condition.”* M. Malan’s dismissal from his office was the consequence of this avowal ; and, however we may lament the state of religious opinions in Geneva which produced this result, we cannot impugn the strict justice of the proceeding. If we should deem it our duty to deprive an avowed Arian or Socinian of the power of inculcating his erroneous views into the minds of our offspring, we cannot refuse to those who regard Calvinism with abhorrence, a similar right of guarding their youth against its influence. Under all the circumstances of the case, therefore, we do not think that the academical com-

* See Documents relative to the deposition of M. Malan, printed for Rivingtons.

pany can be severely blamed for their conduct in this particular instance, however we may condemn those doctrinal views which led to it. It is due to M. Malan to remark, that he was enabled to appeal on this occasion to the actual progress of his scholars in religious knowledge; to the visible improvement of their moral conduct; to the grateful acknowledgments of their parents, and to the approbation which he had repeatedly received from his superiors themselves. It is also no small proof of M. Malan's sincerity and disinterestedness, that he should have sacrificed to the claims of duty and conscience, an office on which the greater part of his own support and that of his family depended. The sentence of dismissal pronounced upon him, shortly afterwards received the sanction of the council of state.—Now, whatever may be thought of the strict legality of these proceedings, or of the conduct of the different parties concerned in them, it is impossible not to deplore the practical result. In addition to the new church established by M. Empeytaz and his friends, M. Malan has thought it right to collect a congregation in his own house, which will, in all probability, terminate in a fresh secession from the established church, to the interests of which, if it be permitted to continue, there can be little doubt that in so small a sphere as the canton of Geneva, it must be ultimately very prejudicial. The evil is indeed already greatly aggravated; yet we would hope that it is not wholly irremediable. As in all similar cases, faults have been committed on both sides, "*Iliacos intra muros peccatur et extra.*" The conduct of the Dissidents has been in some respects unadvised and precipitate, and their accusations against the Company of Pastors far too unmeasured and exaggerated; while these have been deficient in the explicit avowal of their theological sentiments, and in justice and candour towards those

whom they have deemed it expedient to oppose. It is undoubtedly difficult in a question which involves the opinions, the prejudices, and the passions of opposite parties, and where there is the additional disadvantage of being at a distance from the scene of action, to pronounce a decisive judgment upon all the parts of so complicated a subject. Yet an impartial person may be able to form a tolerably correct view of its general merits. We think that the origin of the present controversy in Geneva must be traced to the avowed departure of the majority of the Company of Pastors from the genuine doctrines of the Reformation; to the introduction of a philosophizing spirit into questions of pure revelation; to an erroneous persuasion that the peculiar doctrines of the Gospel are merely speculative, and unconnected with morality; and to the prevalence of a false and dangerous principle, that improvements are to be expected in religion, as well as in art and science, by the progress of the human mind in general knowledge. We by no means intend to assert the infallibility of the Protestant Reformers of *any* church; and we have already observed, that the celebrated Founder of the Church of Geneva carried his peculiar sentiments upon the subject of predestination to a length unauthorized by the word of God. But, with this exception, we think that every step which has been taken, whether at Geneva, or elsewhere, in simplifying, and pretending to improve, the generally received doctrines of the Reformation, has been a proportionable departure from "the faith once delivered to the saints." The observation of the profoundly learned Bishop Pearson upon this subject, is decisive.* "*In Christianity there can be no concerning truth which is not ancient; and whatsoever is truly new is certainly false.*" It is

*Epistle Dedicatory to his Exposition of the Creed.

much too late to make discoveries of any kind in religion ; and though we are aware of the prejudice in Geneva against confessions of faith, we are fully persuaded that the venerable church of that highly civilized and interesting city will never regain her former celebrity, heal her present divisions or prove the nursing mother of her members in the pure and unadulterated principles of the Gospel, until she shall in some shape or other recognise the grand and fundamental doctrine of the Cross—"the redemption which is in Christ Jesus." Happily for her, she needs not to look abroad for a model or a guide in this important concern. The excellent author of the sermons before us, in conjunction with M. Gaussen, the successor of M. Cellerier in the parish of Saigny, and also a member of the Company of Pastors, has in the preface to their new edition of the Helvetic Confession pointed out, with equal ability and moderation, the true nature, legitimate use, and necessity of confessions of faith. The reasons urged in those valuable reflections in favour of such formularies, more particularly under the present circumstances of the Church of Geneva, are peculiarly forcible and seasonable ; and we cannot but hope that they will be mutually weighed by all the parties whom they especially concern. We certainly feel, that in a case of this kind, we have no right to expect that our suggestions should be received with much deference or attention. Yet, anxious as we are for the general interests of Protestantism, and sincerely desirous as we are of the prosperity of the Church of Geneva, we cannot avoid expressing our fervent wishes and prayers, that some favourable change may ere long be accomplished in the dispositions and the measures both of the Company of Pastors and of their opponents. Let the latter cultivate a spirit of greater humility and modera-

tion ; and let the former recur to those grand principles and doctrines which are common to all the reformed churches, and which may be justly pronounced to be the "*articuli stantis aut cadentis ecclesiæ*;" and let both earnestly implore the gracious influence of the Holy Spirit, to guide them into all truth, and to unite them in the bonds of Christian faith and charity !

It is time, however, to proceed to the principal object of this article, which is to enable our readers to judge for themselves of the sentiments of one distinguished member of the Church of Geneva, whose name has been already introduced into the preceding observations. It appears by the preface to the sermons of M. Cellerier, that they were not originally intended for publication. Contented, as he modestly observes, with labouring in the small portion of the spiritual vineyard which had been confided to him, and knowing how to appreciate the sweets of retirement in a country parish, he could have wished never to have quitted that happy obscurity. His only ambition was to leave to his parishioners some of the familiar discourses which he had addressed to them, and which form one of the volumes before us. Called, however, most happily for the instruction and edification of its inhabitants, to preach occasionally in the city, M. Cellerier could neither excuse himself from this important duty, nor remain a stranger to the discussions which have lately arisen in Geneva. We are perfectly aware how painful it must be, for a man of his character and feelings, to find himself thrown into the midst of theological controversies ; and we cannot wonder, therefore, that he should shrink from mingling in them : but we trust that his wisdom, experience, and moderation, his scriptural views, and his distinguished piety will there render

him eminently useful, and give him an influence with all parties which may be made happily subservient to the interests of christian peace and unity.

Among the duties which M. Cellerier considered as having devolved upon him in the present state of his country, and as an antidote to existing evils, was the task of publishing the work to which we have already alluded, on the Confession of the Helvetic Churches. Another, no less salutary and seasonable, was that of preparing for the press the sermons and prayers comprised in these volumes, to the publication of which he felt himself urged not only by the solicitations of many distinguished friends, but by the dying request of the partner of his life ; and which, we are persuaded, are better calculated to benefit the community of Geneva than volumes of controversy. Of the discourses thus presented to the world under these interesting circumstances, the following general character is all that the humility of their reverend and pious author will allow him to assert.

“ Une exposition de l'Evangile, faite avec fidélité, j'ose le croire, avec simplicité, avec une sensibilité douce, et accompagnée de détails sur les mœurs plus ou moins heureux, voilà ce qui est à mes yeux cet ouvrage. Voilà tout ce qui peut le recommander à l'attention des fidèles.”

“ Au reste, en revoyant ces discours pour les faire imprimer, je me suis peu occupé de ce qu'ils pouvoient avoir de défectueux ou de louable sous le point de vue littéraire : j'aspirois à un prix plus relevé et plus beau ; je désirois de pouvoir offrir aux âmes religieuses un ouvrage de piété qui eût pour eux quelque attrait.

“ C'étoit pour moi, dans les derniers jours de la vie, un grand adoucissement à mes peines, un grand sujet de bénir l'Auteur de toute grâce, et de me réjouir en lui, si je pouvois croire que ceux de mes frères qui s'occupent de leur salut, trouveront ici avec une saine doctrine, des consolations, des encouragemens et des directions utiles.

“ C'est pourquoi fléchissant les genoux devant Dieu le Père de notre Seigneur Jésus Christ, je le supplie d'agréer cette chétive offrande, et de donner efficacité à sa parole non à cause de celui qui l'annonce, et qui s'en reconnoît indigne, mais à cause de lui-même et pour l'amour du Seigneur ”

We can assure our readers that they will find in these volumes not only all that their author has thus modestly promised, but such correct and scriptural views of Divine truth, so elevated a standard of practical religion, and such eloquent and affecting appeals to the conscience and the heart, as cannot fail to impress them with a high idea of his qualifications as a christian preacher ; and we are the more desirous of noticing these qualities in the present volumes, because they seem to us to prove beyond dispute, that even under the operation of the offensive *réglement* of 1817, and notwithstanding the prevailing heterodoxy of the Genevese Church, a minister of Christ is not debarred from plainly exhibiting and boldly enforcing the truths of the Gospel, and from faithfully pleading the cause of his Divine Master, if he be content to do so in a spirit of meekness, forbearance, and love. And this circumstance, so contrary to the impression which has been produced in this country by some recent publications, we would particularly recommend to the conscientious consideration of those, in Geneva itself, who have separated, or are on the point of separating, from the established communion ; as well as of those among ourselves who, from an erroneous view of the facts, are disposed—in the warmth of their christian zeal, and the largeness of their liberality—to encourage that separation. We cannot but believe that if they were willing to sacrifice, on the altar of peace, their wounded and irritated feelings, and, we would add, their fallacious and unmeasured views of the good to be effected by independent and unfettered exertion,

the breach might yet be healed.—
But we return to the sermons.

The first of the volumes before us comprises sermons on festival and other solemn occasions. Of these the two first were preached on the reception of catechumens into the church, a solemnity analogous to that of our Confirmation, or to the preparation for the first approach to the Lord's Supper. The former of these discourses is from Luke xviii. 17, on the correspondence between the dispositions of a true Christian and those of a child. These M. Cellerier considers as consisting chiefly in simplicity of heart, humility, purity or innocence, and sensibility.

For simplicity of heart, "Dès qu'on lui montre la vérité, il la reconnoît, il en est frappé; il se soumet à elle; il ne cherche point à se déguiser à lui-même ni aux autres: sans savoir même ce que c'est que la sincérité, ses regards, ses discours vous font lire au fond de son cœur"—Humility: "Il regarde tout ce qui l'entoure comme lui étant supérieur; il a la conscience de sa faiblesse; et voilà le grand principe de l'humilité."

In tracing the third quality of childhood, that of innocence, M. Cellerier adopts a few expressions which might seem to betray a forgetfulness of the original corruption of human nature; but they are evidently intended only to describe the disposition which is properly characteristic of infancy, and which is still ordinarily perceptible in that interesting age. The sensibility of a child, the sincerity and the warmth of its affections, are, perhaps, more striking than its innocence. The analogy is then pursued; and here we feel disposed to extract the following passage on the subject of Christian humility.

"L'humilité, catéchumènes, ne vous est pas moins nécessaire. Vous en avez besoin pour croire, car la foi est en quelque sorte l'humilité de l'esprit qui reconnoît ses bonnes et sa faiblesse. Vous en avez besoin surtout pour vous approcher de Dieu.

Et comment sans humilité avoir part à une alliance de grâce! L'orgueil avoit perdu l'homme; Jésus est venu foudroyer l'orgueil. Rien par ses propres merites; rien par ses seules forces; tout par miséricorde, tout par grâce. Pour aller au Médecin des âmes, il faut se sentir malade; il faut vouloir être guéri: ce ne sont pas les prétendus justes, ce sont les pécheurs qui sont appelés. Voilà le système entier de l'Evangile; il est tout fondé sur les ruines de l'orgueil humain. Ah! la religion de Jésus est un énigme inexplicable pour l'orgueilleux. Ces mots augustes et touchans si souvent répétés dans nos saints livres, rédemption, grâce, miséricorde, ces mots sont pour lui vides de sens; il n'en sent pas le besoin; il n'en conçoit pas l'énergie, et le nom du Sauveur des hommes, et le nom de Jésus ne dit rien à son cœur."

We would with pleasure extend our quotations, from the striking description which follows of the proud reasoner of this world on his death-bed, and which is in fact a graphical delineation of Rousseau at that awful moment; and from the affectionate and touching application of this sermon to the young persons for whose benefit it was principally designed, and to their parents and elders in age; but we must proceed to the next, which is addressed particularly to female catechumens, from the words of our Lord, Luke x. 3, "Go your ways; behold I send you forth as lambs among wolves."

"Souffrez donc, Chrétiens, que cette méditation leur soit consacrée," thus beautifully M. Cellerier opens the subject of this discourse "Personne ici n'est étranger à l'intérêt qu'elles inspirent. Leurs amis, leurs parens, les auteurs de leur jours sont dans le sanctuaire. Un grand nombre de cœurs vivement émus pour elles, partagent nos craintes, nos espérances, nos perplexités. L'église entière s'unit à vos vœux. Chacun de nous d'ailleurs en cette solennité peut repasser sa propre histoire. Qu'il rappelle à sa pensée le temps où, prosterné dans ce temple pour prêter au Seigneur serment de fidélité, on lui signala les perils et les moyens de défense. Qu'il examine l'usage qu'il a fait de ces avertissemens; qu'il se demande compte de la route qu'il a suivie; qu'il fasse sur lui-même un retour salutaire.

"Et vous, catéchumènes, écoutez nous avec calme, avec recueillement. Ce n'est point une émotion passagère que nous prétendons exciter en vous : ce n'est point votre imagination, vos sens que nous voulons ébranler : c'est sur votre esprit, sur votre âme que nous aspirons à faire une impression profonde. Nous voudrions y graver pour toujours ces dernières leçons. Veuillez l'auteur de toute grâce accompagner nos paroles de l'unction de son Esprit, et durant cette heure vous sceller lui-même de son sceau !"

After this impressive introduction, M. Cellerier proceeds to point out to his young and interesting auditors the dangers of that world into which they were about to enter ; dangers to the *mind*, from worldly books and conversation ; and, to the *heart*, from the indulgence of vanity, and the love of pleasure and dissipation.

"Quelle force d'âme et de raison," he exclaims, "ne faut il pas chez une jeune personne pour choisir le rôle obscur d'une simplicité modeste, et préférer le tribut calme et silencieux de l'estime au bruit des applaudissemens, à cet enthousiasme puéril mais enivrant qu'excitent des avantages frivoles ! Qu'il lui est difficile de se persuader que prétendre à l'estime, est la seule ambition qui lui soit permise, et que ses fruits moins éclatans et plus tardifs sont les plus durables et les plus beaux !"

The eloquent preacher then draws a striking picture of the vices and miseries produced by female vanity and the love of admiration and pleasure,—the sacrifice of domestic duties, and of habits of order and useful employment,—the suppression of all the benevolent affections, and the alienation of the heart from God.

Against these deplorable evils M. Cellerier directs his catechumens to guard, in the first place, by reverencing the dictates of conscience ; in the next, by looking around them, and observing the wretchedness of a life of irreligion, vanity, and dissipation, and the happiness of one governed by the principles of the Gospel ; thirdly, by availing themselves of their domestic resources.

"Les tentations du monde n'ont de prise que sur un esprit désoccupé : il n'est point de vide pour celle qui sait remplir tous ses momens par des soins utiles et des actions vertueuses. La maison paternelle est donc pour vous une ressource puissante et l'asile le plus assuré. C'est aussi la, que vous paraissez avec plus d'avantage. Un des objets les plus intéressans que l'imagination puisse se peindre, c'est une jeune personne qui s'applique avec un sentiment religieux à remplir ses devoirs domestiques."

It is, however, on *religion* that M. Cellerier instructs his hearers mainly to depend for the security and happiness of life.

"Elle vous donnera de résister et de vaincre. Elle mettra dans votre cœur le sentiment qui rend tout facile et qui embellit tout."

In order to succeed in a religious course, the young are exhorted to *hold fast the faith* of the Gospel, never to suffer themselves to reason upon what God either teaches or commands, to give up their hearts unreservedly to Him, to form and cultivate an intimate union with their Saviour, to place him continually before their eyes, to hold habitual intercourse with God by prayer, and to be diligent and conscientious in the study of the holy Scriptures, and in attendance on the ordinances of public worship. An affectionate application of the subject closes this interesting sermon, which could scarcely fail to produce a deep impression on the minds of the young persons to whom it was addressed.

Of the next sermon in the volume the writer of this article retains a most lively and pleasing recollection, having been present in the Temple-neuf at Geneva, a few years since, when M. Cellerier preached it to a very crowded and attentive audience.* He well remembers the delight with which he listened to what he confesses was to him an unexpected strain

* See Christian Observer, vol. for 1815, p. 800.

of evangelical doctrine ; delivered with a simplicity, a pathos, and a warmth of pastoral feeling which peculiarly distinguish the ministrations of its venerable author. The discourse in question is on the gracious invitation of our Lord, Matthew xi. 28. "Come unto me, all ye that labour and are heavy laden, and I will give you rest." It was intended as a preparation for the holy communion, and is well calculated to enforce and cherish the sentiments and feelings suited to that Divine institution.

Though justly considering that the words of our Lord are applicable to every species of unhappiness, M. Cellerier confines his view to the relief which they were intended to afford to the burdened sinner.

"Et j'attache," observes this scriptural divine, "à ce mot de pécheur, non les sens que lui donne le monde, mais celui que la religion lui donne. Je comprends sous ce titre, non pas seulement les hommes souillés de fautes graves ou de vices honteux, mais tous ceux qui plus touchés des *choses visibles* que des *invisibles*, (2 Cor. iv. 18.) plus occupés de la terre que du ciel, ne savent pas conserver dans l'une et l'autre fortune la modération, l'intégrité prescrite au Chrétien, et pour les intérêts du temps transgressent quelqueune des lois du Seigneur. Hélas ! à peu d'exceptions près, cette assemblée est-elle composée d'autres hommes ?"

The preacher goes on to describe, in just and striking terms, the character and progress of the worldly man, weary with the pursuit, the expectation, the disappointment, and even the success of his schemes, and feeling the utter want of happiness amidst them all.

"Et remarquez le, M. F. ; je n'ai peint jusqu'ici que cette angoisse secrète plus ou moins sourde ; état commun de la plupart des hommes, de ceux même auxquels on ne reproche aucun désordre éclatant.

"Que seroit-ce si pour mettre à ce tableau les derniers traits, je vous montrois le pécheur enfoncé dans l'iniquité !

Christ. Observ. No. 222.

He does so ; and then asks, What is the resource of man thus fatigued and laden with vanity and sin ?

"Cherchera-t-il quelque ressource dans la distraction et les plaisirs ? Appellera-t-il la raison à son secours ?

"Mais quoi ! l'homme ne lèvera-t-il point les yeux vers celui qui peut le secourir ? Ne l'appellera-t-il point à son aide ? Hélas ! quelque inconcevable que cela paraisse ; quelque pénible que soit la situation du pécheur, il ne sait pas en sortir ; il y demeure par légèreté, par indolence, par lâcheté, par désespoir. Il faut que la miséricorde Divine le prévienne ; il faut qu'elle l'appelle, qu'elle se fasse entendre à son cœur ; il faut qu'elle lui dise ; *venez à moi*. O bonté d'un Dieu qui nous cherche, quand nous ne savons pas le chercher, et nous offre délivrance, quand nous ne savons pas la lui demander !

"*Venez à moi*, tout est compris dans ces paroles si simples : peut-être n'en concevez-vous pas toute l'étendue.

"*Venir à Jésus*, ce n'est pas seulement lui donner le nom de Maître, lire de temps en temps sa parole, ou les livres que parlent de lui. Ce n'est pas seulement rendre quelque hommage au Seigneur, venir dans son temple, à sa table ; chercher même auprès de lui quelque soulagement dans nos peines. C'est plus que tout cela. Ces mots expriment le sentiment vif du besoin qu'on a de son secours ; un recours ardent à son intercession, à son sacrifice ; une confiance, un abandon, une soumission sans réserve ; en au mot, l'humilité, la foi, l'obéissance, ces trois grandes dispositions qui forment le Chrétien."

M. Cellerier develops, with great force and feeling, each of these important ideas, and then points out the *rest* with which the dispositions they imply will be graciously followed.

"L'homme s'approche de Jésus, et il est soulagé. Il se jette dans les bras de son Rédempteur comme dans un asile, et le calme renaît." "Ainsi Jésus donne véritablement le *repos*. Repos de l'Esprit." "Repos de l'âme." "Repos du cœur enfin, qu'on n'obtient qu'ens'unissant à son véritable objet."

Our limits will not allow us to en-

large our extracts from this beautiful discourse, or our readers would, we are assured, be equally charmed and edified by its scriptural sentiments and pious exhortations.

The fourth sermon, for the first Easter Communion, is on the animated words of St. Paul, 1 Cor. vi. 20. "Ye are bought with a price; therefore glorify God in your body, and in your spirit, which are God's." M. Cellerier considers this passage as exhibiting the true character of evangelical virtue.

"Ce caractère, c'est l'amour de Dieu, le désir de vivre pour lui, de tout rapporter à sa gloire; désir, amour fondé sur la reconnaissance, sur le sentiment profond d'un bienfait inoui. C'est un dévouement sans bornes accompagné d'humilité."

In pointing out the distinctive character of Christian virtue, M. Cellerier displays, with great ability, the insufficiency and defects of pagan or mere worldly virtue. In one word, it was, and is, founded only on selfishness. The superiority of the Christian principle is exemplified in the character and conduct of the Apostles; but the delineation is not sufficiently simple and detailed. The motive of Christian virtue, derived from the inestimable value of the redemption which is in Christ Jesus, is admirably developed and enforced.

"C'est donc ainsi, Sagesse Eternelle, que tu as voulu nous rappeler à toi par la folie de la rédemption. Voilà comment, Seigneur, tu as trouvé dans les trésors de tes gratuités le secret de reprendre tes droits sur nous, de les accroître, de les rendre irresistibles; le secret de faire mourir en nous les penchans corrompus, et de n'y laisser de place que pour ton amour!"

"Quelles sont étroites les conceptions de la philosophie de notre siècle! Elle cherche à séparer les dogmes de la morale; elle s'élève surtout contre le grand mystère de la Croix: elle ne voit pas que c'est lui qui fait la puissance de la religion." "Elle ne voit pas que la morale sans dogmes n'est plus qu'un ramas de préceptes sans âme, de lois sans force et dépourvues

de sanction; qu'elle n'est plus qu'une ombre sans forme et sans couleur."*

We are sorry that we cannot do more than express our high admiration of the contrast which follows between the feeble efforts of the moralist to enforce his lessons, and the powerful effects produced by the preaching of the Cross of Christ; and of the eloquent application with which the sermon concludes; but we feel ourselves admonished to proceed.

The succeeding sermon for Easter-day on the Resurrection, from Psalm cxviii. 24, "This is the day which the Lord hath made; we will rejoice and be glad in it," contains a just and animated description of the importance and glory of that great event, both to the Saviour, and to his church,—to Christ himself, as the grand proof of his Divine authority; to his disciples as the evidence of the acceptance of the Redeemer's sacrifice, and the pledge of their own immortality.

"Avouons le cependant: elle ne pénètre point (sc. cette joie Chrétienne) malgré nous dans notre âme: pour en jouir, il faut certaines dispositions que je dois vous rappeler."

"L'espérance d'un bien ne nous émeut qu'autant qu'elle s'accorde avec nos sentimens, nos desirs, et trouve en nous quelque sympathie."

"Ainsi pour apprécier les biens que Jesus nous assure en ressuscitant, il faut, 1° avoir senti le besoin d'un Sauveur. Or rien n'est moins commun qu'un tel sentiment.—2°. Une autre disposition qui suit naturellement celle dont je viens de parler, c'est un recours ardent au grand Medecin des âmes, au Rédemp-

*The correspondence between this sentiment and the view which Dr. Chalmers has so ably and eloquently unfolded of the grand principle which animates the true Christian, cannot fail to strike those who are familiar with his last invaluable volume of discourses.

teur du genre humain ; cette foi qui soumet l'esprit à ses enseignemens, le cœur à ses préceptes ; cette foi qui change l'homme tout entier et le régénère, suivant la belle expression de nos saints livres. Mais hélas ! qu'il est peu d'hommes chez qui la foi se montre sous de pareils traits !"

The reproof which follows is faithful and salutary.

The next sermon is for Ascension-day, on Coloss. iii. 1. "Seek those things which are above, where Christ sitteth at the right hand of God." This is throughout a most elevated and eloquent discourse, scriptural in all its views, and calculated to affect and persuade an enlightened and polished audience. M. Cellerier animates his hearers to seek the things which are above, by the choice of which Christ has set us the example ; by the certainty, resulting from his ascension of obtaining them ; and by the assistance which he promises for this purpose to all who implore it.

"O Jesus ! il est donc vrai qu'en laissant cette terre, tu as voulu achever l'ouvrage de notre redemption, nous montrer le chemin qui conduit au bonheur, nous préparer une place dans le séjour céleste, purifier nos affections, enflammer notre foi, soutenir nos pas chancelans. Toujours animé du même amour, tu veux habiter en nous par ton Esprit. Nous sommes pécheurs, et c'est de toi que viennent la remission et la grace. Nous sommes foibles, et c'est de toi que vient le secours et la force. Nous sommes errans, et c'est par toi que nous sommes admis dans la patrie. Le bonheur n'est que près de toi, avec toi, en toi. O Seigneur ! que ces idées sont douces ! qu'elles sont salutaires et vivifiantes !"

For the communion following Ascension-day, M. Cellerier discourses on the humiliation and exaltation of Christ, from the celebrated passage, Philip. ii. 5—11. The divinity and consubstantiality of the Son of God* are here as distinctly re-

cognised and asserted, as by Bishop Sherlock himself, in his noble sermon on these words. The view which M. Cellerier takes of them is, however, chiefly practical.

"Ayez les mêmes dispositions d'esprit que Jesus Christ a eues. Or, son exemple, tel qu'il est rappelé dans les paroles de mon texte, nous donne trois leçons principales ; leçon de patience, et de confiance en Dieu ; leçon d'humilité ; leçon de charité."

We must content ourselves with extracting a few of the concluding sentences of this excellent discourse.

"Ah ! qu'il seroit doux pour votre pasteur, en vous adressant cette exhortation, de pouvoir supposer que vous êtes déjà portés à la suivre ! Mais, O mon Sauveur, parmi ces hommes qui prétendent s'asseoir un jour à tes côtés, en est-il beaucoup qui marchent sur tes traces ? Tu t'es abaissé ; tu as voilé ta Majesté Divine sous la forme d'un Serviteur ; et ils aiment à s'élever, à dominer, à se montrer sous le plus beau jour. Tu as supporté, tu as pardonné ; et ils ne veulent rien supporter, rien pardonner. Tu es mort pour notre salut ; et ils ne vivent que pour eux-mêmes.

"O Fils de Dieu, celeste ami des hommes, Redempteur adorable ! Entraîne-nous sur tes traces par la force et l'attrait de ton exemple. Dessille les yeux des aveugles ! Anime et purifie le cœur des tièdes ! Fais-nous entrer tous, fais-nous avancer tous dans la belle carrière de tes élus. Que dans ce jour qui nous rappelle tes bienfaits, tes perfections et ton triomphe, nous formions le vœu, nous prenions l'engagement solennel, d'imiter ta patience, ton humilité, ta charité, afin d'être un jour associés à ta gloire ; et que ta grace, O Seigneur, que ta grace, sans laquelle nous ne sommes rien, nous ne pouvons rien, nous donne de l'accomplir ! Ainsi soit-il !"

The two following sermons are for Whitsunday. The former of them is on the noble declaration of St. Paul, Rom. i. 16. "I am not ashamed of the Gospel of Christ ; for it is the power of God unto salvation to every one that believeth."

* This important doctrine is even more plainly and formally asserted in the last

discourse in this volume, on Romans viii. 32. pp. 475, 476.

The Gospel, observes M. Cellerier, in this able and energetic discourse, is the power of God not only in the first but in every age, to reconcile man with his Creator, and justice with mercy in his salvation; to regenerate the human heart and deliver us from the dominion of sin; to support and console us amidst the trials and afflictions of life. We must reluctantly confine ourselves to the second of these heads.

"Il ne nous délivre pas seulement de la peine de nos fautes, mais de nos fautes elles-mêmes. Et comment s'opère ce grand prodige? Le péché n'est-il pas une lèpre inhérente à notre nature? N'avons-nous pas des sens faciles à séduire, un cœur foible et fragile, une imagination prompte à s'enflammer? Il est vrai, M. F., mais c'est encore ici que paroît cette *puissance* qui agit dans l'Evangile. Sans rien changer à notre constitution, à notre nature, il change tout en nous, par ce qu'il fait sur notre âme des impressions nouvelles, plus fortes et plus vives que celles qui nous égardoient; par ce qu'il nous donne d'autres mobiles, et met devant les yeux un autre but.

"C'est par tous ces moyens, toutes ces pensées, tous ces motifs réunis, que l'Evangile tend à régénérer l'homme, *oui, à le régénérer*; ce beau mot n'est point trop fort pour exprimer le changement de vues, d'inclinations, de desirs qui doit s'opérer en lui."

It is, however, to the second of the two sermons for Whitsunday that we must refer for the fullest view of M. Cellerier's sentiments upon the important subject of Divine grace, where, from the solemn exhortation of St. Paul to the Ephesians, chap. iv. 30, he thus observes:

"Ces paroles qui conviennent si bien à la fête qui nous rassemble, sont adressées à tous les membres de l'Eglise. Les dons miraculeux répandus sur les premiers disciples ne devoient avoir lieu que pour un temps, mais, vous le savez, les lumières, les consolations, les vertus sont offertes aux Chrétiens de tous les âges. Nous pouvons aspirer à ces dons précieux de l'Esprit Divin, et l'Evangile nous autorise à dire; *l'Eternel habite en nous*. Nous sommes les temples du Saint Esprit. Quelle

image, M. F.! Quelle grandeur dans cette idée!

"Cette marque, ou ce sceau, c'est l'empreinte auguste de l'image de Dieu retracée et rendue sensible en nous. C'est la pureté, la justice, l'amour de Dieu et des hommes, la charité dont Jesus Christ a fait la livrée de ceux qui lui appartiennent.

"Or, je dis que l'Esprit de Dieu nous scelle, en nous éclairant, en nous donnant un sentiment vif et profond de la vérité, en nous pénétrant de la beauté, de l'excellence de la religion, de son indispensable nécessité pour le bonheur du genre humain; en nous en donnant cette persuasion intime, sensible, qui passe jusqu'au fond du cœur pour ne s'en effacer jamais."

"Mais que fais-je? Compterais-je ici tous ses bienfaits? Auteur de toute grâce excellente! tout ce qu'il y a en nous d'heureux, d'aimable, tout ce qu'il y a en nous de bien, ne vient-il pas de toi?"

Of the eight remaining sermons in the volume before us, six refer in different degrees to the sacrament of the Lord's Supper. The characters who are invited to approach that sacred table; the dispositions of the acceptable communicant; the examination previously required; the commemoration in that holy ordinance of all that our Saviour has done for us, the acknowledgment of all which he expects from us, and the recognition of all which he permits us to hope for at his hands; the sanctifying influence of a devout attendance at the Lord's Supper, in producing seriousness of mind, in enforcing humility, and in awakening and preserving the Christian from spiritual sloth and languor; and, finally, the pledge which it affords to the true believer of all spiritual and temporal blessings;—these are some of the important topics which M. Cellerier has treated with his accustomed piety, judgment, and affection. Compelled as we are by a necessary regard to brevity, to refrain from noticing them in detail, we cannot avoid extracting a few passages

from the discourse on Rom. v. 1. "Therefore, being justified by faith, we have peace with God, through our Lord Jesus Christ," for the purpose of bringing more distinctly before our readers the sentiments of M. Cellerier upon the important subject of *justifying faith*.

"Avoir la paix avec Dieu, M. C. F., que ces paroles sont belles ! que l'idée qu'elles nous offrent est grande et ravissant ! Quoi ! pouvoir regarder comme un père le plus auguste et le plus parfait des êtres ; pouvoir s'approcher de lui, se reposer dans son sein avec une douce confiance ; pouvoir compter sur sa protection ; pouvoir s'appliquer ces paroles si tendres qu'il adresse aux fidèles dans nos saints livres, et ces espérances magnifiques qu'il leur présente, où est l'homme qui ne soit ému par ces pensées, et ne désire un bien si précieux !" "Chrétiens ! la religion de Jésus peut seule nous assurer cette heureuse paix." "Qu'il est donc important d'examiner ce que nous avons à faire pour l'obtenir !" "Les dispositions nécessaires pour avoir la paix avec Dieu peuvent se réduire à une seule, la foi. *Etant justifiés par la foi, nous avons la paix avec Dieu.*"

"Voilà pour des Chrétiens une vérité première et fondamentale. Dès l'enfance on nous la répète ; dès l'enfance, le mot sacré de *foi* frappe nos oreilles ; mais qu'il est rare de se former sur son importance et sa nature des idées justes et précises. La plupart des membres de l'Eglise se partagent entre deux erreurs. Les uns méconnoissent la nécessité de la foi, les autres son efficace. Prouvons aux premiers que la foi seule peut nous justifier. Montrons aux seconds, quels sont les vrais caractères de cette foi qui justifie. C'est tout le plan de ce discours."

M. Cellerier accordingly proceeds to point out, that of the two only methods by which man can be accepted in the sight of God—by his own perfect righteousness, or by forgiveness through the merits of another—the latter is that which alone is suited to us as fallen and guilty creatures, and that which is revealed by the Gospel.

"Ce moyen, c'est le sacrifice offert sur la croix, par le grand Mediateur, par son

propre Fils : cette condition, c'est le recours à ce Redempteur généreux ; c'est la *foi*. Ouvrez l'Evangile, vous y verrez à chaque page que l'homme est justifié, non par le mérite de ses œuvres, mais par la foi ; justifié, non comme les tribunaux humains justifient, mais comme il appartient à la bonté infinie de justifier. Il n'est pas reconnu innocent, mais il est rétabli dans les privilèges de l'innocence. Il faut que sentant qu'il n'a point de ressource en lui-même, il lève les yeux avec espérance sur celui qui meurt pour les enfans d'Adam. Il faut qu'il le regarde, comme les Juifs mourans contemploient jadis le serpent d'airain élevé pour guérir leurs blessures. Voilà le seul moyen de salut. Ainsi, M. F., dès que l'homme vient à Jésus avec sincérité, et de toutes les puissances de son âme, ô divin pouvoir de la foi ! les mérites de Jésus couvrent ses transgressions, la justice de Jésus devient sa justice, les droits de Jésus ses propres droits ; et comme il s'identifie avec ce Sauveur adorable, par ses desirs et ses espérances, il ne forme plus qu'un avec lui. Alors il peut avoir *la paix avec Dieu* ; il peut avoir *communion avec Dieu*."

After pointedly enforcing upon the mere moralist and the self-righteous, the necessity of this faith for justification in the sight of God, M. Cellerier adverts to the opposite error upon this subject, to which he had referred—to the fatal error of those who are contented with an inefficacious and unproductive faith.

"Comme si la foi Chretienne," as he justly observes, "la foi qui justifie, n'etoit pas inséparable des œuvres."

"Rien n'est plus certain, M. F. le mot de *foi* dans nos saints livres comprend toutes les vertus, par ce que toutes en découlent. Elle est sans doute soumission de l'esprit, mais elle est plus encore amour, devouement du cœur. C'est le sentiment profond d'une âme pénétrée de sa misère naturelle, et des bienfaits de Jésus, qui aime beaucoup, par ce que ses péchés qui sont en grand nombre, lui ont été pardonnés, d'une âme qui, s'attachant à son Divin Sauveur, comme à sa seule espérance, à son seul bien, lui soumet tout son être, se donne à lui sans reserve, n'aspire qu'à être animé de son Esprit, n'existe plus que par

lui et pour lui ; ses affections se réforment et se reglent sur celles de son Maître ; elle participe en quelque sorte à sa sainteté, et vit de sa vie. Ainsi, quand le cultivateur ente une branche fragile sur un tronc vigoureux, si cette union s'opere, elle ne peut demeurer stérile ; le rameau se nourrit de la même sève qui circule dans l'arbre dont il fait partie ; il se couvre de fleurs, et se couronne de fruits.

"Maintenant, M. F., concevez-vous le prix et l'étendue de la véritable foi. Vous avez vu quels sont ses effets merveilleux. Par rapport à Dieu, elle le désarme, elle l'appaise. Par rapport à l'homme, ce n'est pas assez de dire qu'elle le calme, le console, l'enchanté par les plus ravissantes espérances : elle l'anime d'une âme nouvelle. C'est de celui qui la possède, que l'Écriture a dit ces belles paroles : *Qui-conque est né de Dieu ne pêche plus.* Est-il rien de plus noble, de plus grand, de plus heureux que cette foi ?

"Desirons-la, Chrétiens ; faisons tout ce qui est en notre pouvoir pour en être revêtus." "Sont-ce là vos sentimens, M. C. F. ? Prions Dieu de les produire ou de les fortifier, de les fixer à jamais dans nos âmes par son Esprit. Cette foi, qui justifie et qui régénère en même temps, est un de ses dons, (Ephes. ii. 8.) elle en est le plus précieux."

"O Dieu, Dieu des miséricordes ! Achève ton ouvrage : donne-nous d'être puissamment fortifiés par ton Esprit dans l'homme intérieur, ensorte que Christ habite dans nos cœurs par la foi. Seigneur Jesus ! fais nous entendre aujourd'hui cette voix de grâce que tu adressois jadis à ceux qui recourroient à toi. *Votre foi vous a sauvé ; allez en paix.* Fais-nous ainsi jouir du repos de l'âme au milieu des orages et des souffrances de cette vie, jusqu'à l'heureux période où tu nous introduiras dans le séjour de l'éternelle paix, et où nous ne serons plus qu'un avec toi !"

We pass by, with regret, an admirable and most useful discourse for a fast-day, on *lukewarmness*, from the complaint of our Lord to the Church of Laodicea, Rev. iii. 14—16. in order to notice, more particularly than we should otherwise be able, the last but one in this volume, for Christmas-day, on Luke xix. 10. "The Son of Man is come to seek and to save that which was lost."

In this excellent sermon the lost and corrupt condition of mankind and redemption through Jesus Christ are plainly stated and powerfully proved. The corruption of human nature is argued by an appeal to ourselves, to the state of the world, and to the testimonies of Scripture.

After referring to our natural and intellectual weakness in proof of the fallen condition of mankind, M. Cellerier thus proceeds :—

"Mais c'est dans notre âme surtout, que je trouve les preuves de notre dégradation. C'est là qu'est le siège du mal, le foyer de la blessure que l'homme s'est faite à lui-même. Il n'est aucun de nous dont le cœur à côté des plus nobles principes du bien, n'a les semences de l'orgueil, de la sensualité, de ces passions fatales qui ont perdu nos premiers parens, et qui désolent encore aujourd'hui la société. L'enfant lui même témoigne du vice de son origine : nous appelons son âge, âge de l'innocence ; hélas ! s'il mérite ce nom, c'est plus par l'ignorance du mal que par l'amour du bien. Avant même que l'enfant commence à bégayer, on démêle dans ses cris, dans ses gestes, l'obstination, la violence, le desir de la domination.

"Dans l'âme du plus juste des hommes, combien de pensées mauvaises, de mouvemens coupables, de faiblesses honteuses ! Il éprouve avec étonnement, avec douleur, ce combat intérieur, dont parle l'Apôtre (Rom. vii. 23.)

"On sent, si je l'ose dire, que l'équilibre de cette belle machine est rompu. J'en appelle ici à tout homme droit et sincère.

"Est-ce donc là l'ouvrage d'un être souverainement bon et heureux, qui ne doit rien produire qui ne lui ressemble ? Non, non, une creature si misérable ne seroit point digne d'un tel Créateur. Il ne l'a pas formée dans l'état où nous la voyons. Elle est tombée. Elle s'est perdue."

The redemption of a race thus fallen and lost, by the mediation, sufferings, and death of the Son of God, is then declared in terms which, after the preceding view of M. Cellerier's sentiments upon this great subject, it would be unnecessary to repeat. We have dwelt upon

this discourse rather than upon some others equally valuable and important, from the circumstance of its being composed upon the very same passage of scripture which forms the text of one of M. Malan's, which was the occasion of so much offence at Geneva; a coincidence which allows us, in closing for the present our review of these volumes, to recur to the subject with which we commenced it.—It must, we think, have appeared sufficiently clear, after the extracts which we have given from M. Cellerier's sermons, that the doctrines which he preaches, without being formed upon the peculiar system of Calvin, are substantially those of every reformed and Protestant church; that is, scriptural and evangelical: we would add, that, with the exception of some harsh and revolting addresses to his hearers, they are virtually the same as those which M. Malan has asserted. Now, upon this fact, we beg leave to make one or two brief observations. In the first place, is there not some inconsistency in the proceedings of the dominant party in the Church of Geneva? We are aware of the advantage which M. Cellerier enjoys from being himself a member of the Company of Pastors—a privilege which he possesses in common with several others of his pious and orthodox brethren; but, is it not surprising, that a church, which, from the very circumstance of its having unhappily discarded every confession of faith, is bound to allow an unlimited freedom of opinion to all its members, should exhibit the singular anomaly of tolerating, in one or more of its beneficed clergy, sentiments which it proscribes in another of inferior rank and station; or, if the *manner* and not the *matter* be the ground of objection, that it should visit with so heavy a punishment a defect in the former? We do not mean to say that this inconsistency is at all contrary to the principles of human nature;—we have too many instances of it among

ourselves;—but, for the honour of our Protestant sister of Geneva, we should truly rejoice in its removal. On the other hand, it becomes M. Malan to call himself to a strict account, and to consider whether the inconveniences he has incurred, and the dissensions which have unhappily arisen between him and the Company of Pastors, might not have been obviated, by closely imitating that meekness of Christian wisdom which shines so conspicuously in M. Cellerier.

In concluding this portion of our review, we beg to express our heartfelt satisfaction in the delivery and publication of such discourses as those of M. Cellerier. Were it not for the general sentiment which prevails concerning the absence of sound doctrine among the Genevese clergy, and for the painful facts to which we have referred, we should have supposed that a church in which statements and exhortations so pure and scriptural as those which we have exhibited in the preceding passages, have been produced, could not be defective in its avowed standard of faith and practice. We cannot but entertain a sanguine hope, that the labours of M. Cellerier will be crowned with an abundant blessing to the body of which he is so distinguished an ornament, and to which he is evidently so affectionately attached; and that its leading members will, ere long, perceive the necessity of recurring to those grand and unchangeable truths of the Gospel which M. Cellerier has so ably developed, and so persuasively recommended, and which form the only solid foundation both of public and of private happiness.

In the sequel of this article we shall have an opportunity of making a few general remarks upon the style and manner which characterize the sermons before us, as well as of pointing out any imperfections which may occur to us. In the mean time, we cordially recommend them to

the attention of such of our readers as can obtain access to them, assuring them, that they cannot fail to derive both edification and pleasure from such pious and interesting instructions.

Prefixed to most of M. Cellerier's

discourses are appropriate prayers, agreeably to the practice of the Church of Geneva, which breathe the genuine spirit of their devout author, and of the Gospel of Christ.

(To be continued.)

LITERARY AND PHILOSOPHICAL INTELLIGENCE, *&c. &c.*

GREAT BRITAIN.

PREPARING for publication:—Operations and Discoveries in Egypt and Nubia, by G. Belzoni;—Travels in Syria and Mount Sinai, by J. L. Burckhardt;—History of the House of Guelph, by Dr. Halliday;—Notes on Rio de Janeiro, by J. Luccock;—Memoirs of Arthur Young, by Dr. Paris.

In the press:—Travels in Sicily, Greece, and Albania, by the Rev. T. Hughes;—An Architectural Tour in Normandy, by D. Turner;—Italy and its Inhabitants, by J. Galiffe;—Chinese Narrative of an Embassy to the Tartars, translated by Sir G. Staunton;—Sacred Leisure, a Collection of Poems, by the Rev. F. Hodgson.

Oxford.—Prize Compositions. Chancellor's Prizes:—Latin Essay, J. S. Boone, of Christ Church. English Essay, A. Macdonnell, M. A. of Christ Church. Latin Verse, William Ralph Churton, of Queen's College.—Sir Roger Newdigate's Prize, English Verse, William Ewart, of Christ Church.

The Vice-President and Fellows of Magdalen College lately went in procession from St. Mary's church to the dissolved college of Hertford, for the purpose of laying the foundation-stone of the new buildings intended for the future residence of the members of Magdalen Hall.—Hertford College having escheated to the Crown, his present majesty, when Regent, was graciously pleased to direct a grant of the site, with all the property attached to it, including an excellent library of books, to be made to the Chancellor, Masters, and Scholars of the University, in trust for the Principal and other Members of Magdalen Hall forever.

Cambridge.—The University has granted 5000*l.* towards building and furnishing an

Observatory, which is to be commenced as soon as an additional 5000*l.* by subscription are collected.

Sir W. Browne's three gold medals for the present year are adjudged as follow: For the Greek Ode and Latin Ode, to Mr. Coleridge, of King's College; and for the Epigrams, to Mr. Rich. Okes, of the same society.

The subject of the Seatonian prize poem for the present year, is, "The Omnipresence of the Supreme Being."

The Court of Chancery has ordered that three new Craven University Scholarships shall be established, at a stipend of 50*l.* each.

It has been determined by Government, on the recommendation of the Board of Longitude, that an astronomical observatory shall be erected at the Cape of Good Hope, upon the same scale as the Royal Observatory at Greenwich, and the appointment of Astronomer at the Cape has been conferred on Mr. F. Fallows, of Cambridge.

The Report of the last year's proceedings of the Society for promoting the Enlargement and Building of Churches and Chapels, after noticing the exertions and progress of the Society, states, that 211 applications had been received; 120 of which were under consideration; and that 111 grants had been made for enlarging, building, repairing, and giving free seats. The grants amounted to 29,347*l.* and increased accommodation had been given for 36,557 persons, of which there were 26,386 free sittings.

The Royal Humane Society has, since its establishment in 1774, restored 4889 persons to society, in the metropolis and its neighbourhood. At its last anni-

versary, the Secretary, Mr. Barber, stated, that its objects were two-fold ;—the first, relating to persons who were rescued from drowning ; and the second, to individuals, in a state of suspended animation, from whatever cause. Within forty years, more than twenty thousand claimants had received the rewards due to their meritorious exertions in having saved so many of their fellow beings from premature death, and there were instances upon record of the most heroic bravery on the part of many of the persons to whom the Society had presented the tribute of its approbation.

France.—Count Volney has bequeathed in his will a sum amounting to a perpetual rent of 1,200 francs (50*l.* sterling) as a prize to be adjudged by the Institute to the author of the best treatise on Eastern Languages, and especially on the simplification of their characters.

United States.—Considerable attention is paid to theological literature in several states of the American Union. Dr. Ely has published three volumes of a *Theological Review*, which a correspondent describes, as "well written, chiefly original, and highly Calvinistical." Bishop White of Philadelphia has just published a *History of the Episcopal Church in the United States* ; but it is chiefly confined to Pennsylvania. There are several monthly and quarterly publications in Boston, New York, and Philadelphia, on religion. The last in Philadelphia is the *Episcopal Magazine*. In this part of the United States great harmo-

ny prevails among the different sects : but, in Boston and New York, the sectarian controversies are carried on with zeal. In Massachusetts, Unitarianism flourishes : and a quarterly publication, entitled *The Christian Disciple*, supports that doctrine. A complete edition of the works of Mrs. More has recently been printed at New York. Mr. Horne's valuable "Introduction to the critical Study and Knowledge of the holy Scriptures," has been announced for publication, by subscription, at Boston.—We are glad to find there is a demand for works like these in the United States. We could add a number of other reprints of religious publications ; besides a large variety in secular literature.

Egypt.—The Pacha of Egypt has sent several youths to Milan to study the sciences and arts of Europe, under the direction of Sig. Morosi. These young Egyptians are charged with the duty of translating the Gazette of Milan into Arabic. By this means the Pacha will have the news of Europe, as well political as literary, &c. transmitted to him with speed and convenience.

India.—Government have determined on dedicating another new building in Calcutta to Divine worship. The Bishop has allowed his chaplain, the Rev. Mr. Hawtayne, to perform the clerical duties. A school room is to be built in the vicinity, the expenses of which will be defrayed out of certain funds at the disposal of the bishop.

LIST OF NEW PUBLICATIONS.

THEOLOGY.

A Letter to the Lord Bishop of St. David's, in Reply to his Letter entitled "Popery incapable of Union with a Protestant Church ;" by S. Wix. 2*s.* 6*d.*

Horæ Homileticæ ; or, 1200 Discourses on the whole Scriptures ; by the Rev. C. Simeon. 11 vols. 8vo. 5*l.* 15*s.* 6*d.* bds.

The Domestic Minister's Assistant ; or Prayers for the Use of Families ; by the Rev. William Jay. 8vo. 9*s.* boards.

Biblical Criticism on the Books of the Old Testament, and Translations of Sacred Songs ; by Samuel Horsley. 4 vols. 8vo. 2*l.* 2*s.* boards.

Sermons ; by the Rev. D. W. Garrow. 10*s.* 6*d.*

Sermons ; by the Hon. W. Herbert. 4*s.*

Sermons ; by the Rev. W. Gilpin. 8vo. 12*s.* boards.

Christ. Observ. No. 222.

A Course of thirteen Sermons on Regeneration ; by J. Sutcliffe. 6*s.*

An Inquiry, chiefly on Principles of Religion, into the Nature and Discipline of Human Motives ; by the Rev. John Penrose. 10*s.* 6*d.* boards.

Discourses and Dissertations ; by the Rev. L. Booker. 2 vols. 8vo. 1*l.* 1*s.* bds.

A Sermon preached at Selkirk after the lamented Death of the Rev. George Lawson ; by Adam Lawson. 1*s.* 6*d.*

The School Visitor's Assistant, in a Collection of Prayers ; by Harriet Corp. 1*s.*

Evidences of Christianity, stated to an ingenuous Mind doubtful of its Authority ; by the Rev. James Bean. 8vo. 1*s.*

The Best of Kings ; or, George III. ; a Sermon preached Feb. 27, 1820, in the French Protestant Church, called Le Quarré, Little-Dean street, Soho ; by J. E. Chisolm, A. M. 8vo. 2*s.* 6*d.*

MISCELLANEOUS.

A View of the Agriculture, Manufactures, Statistics, and State of Society of Germany and Part of Holland and France; by W. Jacob. 4to. 1*l*. 15.

An Account of Timbuctoo and Housa, Territories in the Interior of Africa; by El Hage Abd Salum Shabeenie. With Notes, critical and explanatory. 8vo. 12s bds.

A Visit to the Province of Upper Canada; by James Strachan, in 1819, 8vo. 6s. 6d.

A New Picture of Naples and its Environs, by Marien Vasi, illustrated with maps and views. 18mo. 10s. 6d. bound.

An Itinerary of Denmark, Sweden, Norway, and Russia; by M. Reichard, illustrated with a map. 7s.

An Itinerary of Spain and Portugal; by M. Reichard, with a map. 7s.

Tour of the Grand Junction Canal, with engravings; by J. Hassel.

A Picture of Margate; by W. C. Oulton. 20 plates. 8vo. 9s.

The History and Antiquities of Eyneshury, and St. Neot's in Huntingdonshire, and of St. Neot's in the County of Cornwall, with 50 engravings; by G. C. Gorham. 18s. Fine, 21s.

Journey through Italy; by W. A. Cadell. 2 vols. 8vo. 1*l*. 16s.

Narrative of a Journey into Persia, and Residence at Teheran, &c. From the French of M. Tancoigne. 12s.

Travels in the North of Germany; by Thomas Hodgkin. 2 vols. 8vo. 1*l*. 4s.

Travels on the Continent; for the Use of Travellers; by M. Starke. 8vo. 1*l*. 5s.

A Voyage to India; by the Rev. James Cordiner. 8vo. 7s.

Prince Maximilian's Travels in Brazil. 4to. 2*l*. 2s. boards.

Narrative of a Residence in Ireland; by Anne Plumptre. 4to. 2*l*. 2s.

Journal of two Expeditions beyond the Blue Mountains and into the Interior of New South Wales; by John Oxley, Esq. R. N. 4to. 2*l*. 10s.

Extracts on Education, from the most popular Writers. 2 vols. 18mo. 7s. 6d.

An Essay on the Nature and Genius of the German Language; by Boileau. 8vo.

Londina Illustrata: Graphic and Historic Memorials of Monasteries, Churches, Chapels, &c. in the Cities and Suburbs of London and Westminster; by R. Wilkinson. Elephant 4to. 12*l*. sheets. Atlas 15*l*. 15s.

Part I. of Picturesque Illustrations of Buenos Ayres, and Monte Veido. Elephant 4to. 12s. Atlas 4to. 1*l*. 1s.

Part I. of a Picturesque Tour of the English Lakes, Illustrated by Views. Demy 4to. 6s. Elephant 4to. 10s. 6d.

Kenilworth Illustrated, with Designs by Westall. Part I. med. 4to. 10s. 6d. sewed.

A History of the Indian Archipelago; by John Crawford. 3 vols. 8vo. 2*l*. 12s. 6d. boards.

The third volume of a Summary of the History of the English Church; by J. Grant. 8vo. 12s. boards.

An Introduction to Modern History, from the Birth of Christ to the present Time; by the Rev. J. Hort. 2 vols. 10s. 6d. bound.

The History of the Anglo-Saxons; by Sharon Turner. 3 vols. 2*l*. 8s.

A History of the West Indies; by the late Rev. Thomas Coke, 3 vols. with maps and plates. 1*l*. 4s.

Notices illustrative of the Drawings and Sketches of Distinguished Masters in Design; by the late Henry Revely. 8vo. 12s.

Memorabilia; or, Recollections, Historical, Biographical, and Antiquarian; by J. Savage. Nos. I. to VII. 1s. each.

Original Miscellanies, in Prose and Verse; by J. L. Bicknell. 8vo. 9s.

Coronation Ceremonies, with engravings; by Richard Thomson. 8vo. 7s. 6d.

Stanzas to the memory of the late King; by Mrs. Hemans. 1s. 6d.

The River Duddon, a series of Sonnets; by William Wordsworth. 8vo. 12s. bds.

The Renegade, with other Poems; by Hollingsworth. 8vo. 5s. bds.

Slavery, a Poem, by L. Smith. 12mo. 4s.

A Fragment of the History of John Bull, with the Birth, Parentage, &c. of Jack Radical, with incidental Remarks. 8vo. 5s.

A Letter to the Earl of Harrowby, President of the Council, on the Discovery of the late Conspiracy. 1s.

The Political Constitution of the Spanish Monarchy, as proclaimed by the Cortes, at Cadiz, 19th March, 1812. 12mo. 3s. 6d.

Introduction to the Science of Short Hand; by Wm. Gawtress. 12mo. 5s. bds.

Memoirs of Mrs. Joanna Turner. 4s.

Memoirs of the Rev. S. J. Mills; by G. Spring. 4s.

Georgiana; or Anecdotes of King George III.; by J. Cobbin. 2s. 6d.

Memoirs of the late R. L. Edgeworth, with portraits and plates. 2 vols. 8vo. 1*l*. 10s.

Memoirs of the Life and Writings of Luis de Camoens; by John Adamson. 2 vols. 1*l*. 4s. boards.

Memoirs of Mrs. Westbrook. 1s. 6d.

The Life of John Wesley, and the Rise and Progress of Methodism; by R. Southey. 2 vols. 8vo. 1*l*. 8s.

Relics of Royalty; or Anecdotes of George the Third; by Jos. Taylor. 5s.

Chronology of Public Events and Remarkable Occurrences within the last Fifty Years. 15s.

RELIGIOUS INTELLIGENCE.

BRITISH AND FOREIGN BIBLE SOCIETY.

The sixteenth anniversary of the British and Foreign Bible Society was held May 3d, and was most respectably attended. The President, Lord Teignmouth, took the chair. There were also present, the Duke of Gloucester, the Bishops of Gloucester and Salisbury, the Earl of Harrowby, Viscount Calthorpe, Lords Gambier, Exmouth, and Ashdown, the Right Hon. C. Grant, Mr. Wilberforce, &c. &c.

Lord Teignmouth, after offering a tribute of respect to the memory of the Duke of Kent, presented Letters from the Archbishop of Tuam, and the Bishops of Cloyne, Norwich, and Durham. The following are a few extracts. The Archbishop of Tuam in accepting the office of a vice-president, remarks:—"I am most sensible of the high honor conferred upon me by the Committee, in placing me in so distinguished a situation for the promotion and extension of such a cause, and I pray my God to make me an humble but useful instrument in spreading the Gospel of his Son Jesus Christ over the nations of the world."

The Bishop of Cloyne writes: "I am sensible of the service done to the general cause of religion, by the countenance it receives from our Annual Meetings, to encourage the reading of the true word of God, in all nations and languages; and in times like the present, when the father of evil is employing his children in disseminating opinions of the most blasphemous nature, there is a more forcible call upon every one of us, to state thus publicly whose servants we are; to shew that we are not ashamed of the faith we profess; and to save as many brands as we can out of the fire. These are not days for Christians to dispute with Christians on inferior points, but to make a common cause against the common enemy."

The Bishop of Norwich writes: "The duties of my diocese imperiously call me to Norwich: Indeed, I am now upon my road to that place: were it otherwise, old as I am, I should feel strongly inclined to make a last effort to be present at the anniversary of our glorious and interesting

meeting; for the purpose of bearing my dying testimony in favour of an institution, which I am firmly persuaded hath effected more spiritual good to mankind than hath been achieved in the same time, since the days of the Apostles."

The following is the letter of the venerable Bishop of Durham, now in his eighty-sixth year.—"Having for some years, been reluctantly compelled by my advanced age to discontinue my attendance on the anniversaries of the British and Foreign Bible Society, I cannot but feel some apprehension, lest the cause of my absence should either be forgotten or misconstrued into coldness towards its concerns. Your lordship will therefore allow me to request that you will assure the meeting, that my feelings on this most interesting subject admit not of being changed; or rather, that they have indeed been changed, from the confident anticipation of great future benefits, with which I hailed the earlier efforts of the Society, into devout and fervent gratitude for the success with which its maturer labours have been crowned. May those labours continue to be made with zeal and charity and Christian meekness! and then we may be humbly confident that the favour of Almighty God will continue to attend and bless them."

"S. DUNELM."

"P. S. I trouble your lordship to add the enclosed draft for fifty pounds to the funds of the Society."

The following letter was then read from the Right Hon. N. Vansittart.

"My dear Sir,—I was more than ordinarily anxious, under the circumstances which have lately occurred, not to miss the celebration of the anniversary of the Bible Society; and I had made such arrangements for business, as I thought would secure me some leisure this morning. I however find myself entangled, from circumstances not at all within my control, in such a manner, that I have no hope of being able to leave this part of the town; and am therefore compelled to request you to convey to Lord Teignmouth the assurance of my regret."

"N. VANSITTART."

The Report of the Committee commenced with the foreign relations of the Society. —In France their exertions had answered their most sanguine expectations. The duke d'Angoulême had expressed himself most friendly towards the Society and their objects, and the duke de Cazes had subscribed 1000 livres in support of their funds. —In the United States and their dependencies, Christians of every denomination, and even Jews, exhibit the most earnest desire to possess the Scriptures, and to support the societies by which they are distributed. —From Switzerland, Hanover, Saxony, Wirttemberg, Prussia, Denmark, Russia, Sweden, and Norway, the intelligence was of the most gratifying kind. Similar accounts had been received from the Ionian Islands, and from Athens, where Bible Societies had been established —The Eighth Report of the Calcutta Bible Society, and that from Madras and its dependencies, furnished abundant proof of its advantages. —In China, though the jealous power of the government still operates to prevent the admission of the holy Scriptures; yet well founded hopes are entertained, that the exertions which are making will eventually succeed in diffusing the light of the Gospel over that vast empire. Under the direction of Dr. Morrison, the whole Bible has now been translated into the Chinese language, and the one thousand pounds voted by the Society for that object had been duly appropriated. —The New South Wales Bible Society had been zealously supported by all the civil, military, and ecclesiastical authorities in the colony, and its establishment promised the most beneficial results. —The reports which had been made from the South Sea Islands were most gratifying. The whole Gospel of St. Luke had been translated into the Otaheitan language, and three thousand copies had been printed and nearly distributed. —In Africa and America, the kingdom of Hayti, and the Western Archipelago, there was unquestionable evidence of the great and growing success of that holy cause in which the Society is engaged.

His royal highness the Duke of Gloucester remarked: "When we look back to the period at which this institution was first founded, and the difficulties it had to encounter, we perceive that it was like the seed cast into the earth: but now it has become a magnificent tree, which not only shelters our own country, but extends its

branches over almost every part of the world. I know not which side of the picture most to admire, or which is most gratifying to contemplate. At home, wherever the Bible has been sent, wherever the Bible has been read, wherever the Bible has been received; there, the crimes which have disgraced other parts of the country have been in a great measure prevented; and in foreign countries, where Great Britain has extended, I will not say her conquests, but her possessions, she is sending her Bible as the only source of comfort in this world, and the only guide to happiness in a better. If we look at our Eastern empire, where our noble chairman has acted so distinguished a part, in which he has been followed by others who move in the same direction, there also you are fulfilling the instructions of our Saviour. When I witness this respectable meeting, when I reflect on the Report which has just been read, and when I consider how large a portion of Europe, which was once in league against us, is now associated with us, and, above all, when I consider the command of our Saviour, I am persuaded it will be unnecessary for me to urge you to perseverance."

The Earl of Harrowby.—"Accustomed, as I have been to scenes of argument, where every observation that is made calls up an opponent with an argument of an opposite tendency, I feel little equal to such a meeting as this: but it is with a feeling of the most gratifying nature, that I find there is one subject on which all may concur; that there is one point on which we may all assemble, and unite with heart and hand, and that a point not chosen for the purpose of fixing a lever to subvert or destroy the world, but a point on which the centre of the gravity of that world must rest—a point round which all its discordant elements may range themselves in harmony and peace. Having said so much, I will only add my wishes and my prayers, that others, better able to do justice to such a subject than myself, may have many, many opportunities of returning thanks to your President on similar occasions."

Lord Ashtown.—"It gives me sincere pleasure to second a motion of thanks to the noble chairman for his exertions, which are so well known, not only in this country but through the world. A

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cause supported by so much rank, learning, and piety, must succeed : but there is another and still stronger ground for my confidence in the ultimate success of this cause, which is, that it is the cause of God and of truth, and therefore the gates of hell shall not prevail against it."

Lord Teignmouth.—"We have satisfactory information of the influences of the Society in promoting extensive moral reformation. We have Catholic attestation, that in schools of that communion, 'a new spiritual life, a sense of, and taste for, religion, an aspiration after higher and heavenly objects, have been excited in many youthful minds,' by the perusal of the New Testament, and that impressions had been made on them, which justify the most pleasing hopes with respect to future generations. And what is said of the inhabitants of one country, may, it is presumed, be applied to those of others:—'Fruits of piety and good works, the genuine produce of the seed of the Divine word, are seen to adorn the lives and conversation of thousands.'

"In these testimonies, the members and friends of the Bible cause have ample remuneration for their exertions, as well as the most encouraging motives for perseverance in their work of benevolence. But I do not hesitate to say, in the pious and impressive language of a continental Bible Society,

"'If among the thousands to whom the Bible is given, only one weary pilgrim of this earth should be refreshed—one sufferer relieved—one weak believer strengthened—one thoughtless sinner roused—one wanderer led back to the right way—one who has fallen raised up—one soul saved—who would not gladly co-operate in such a work, and cheerfully bestow his mite in its behalf?'"

The Rev. Mr. Ward, from Serampore, speaking of the moral degradation of India, remarked, "The inhabitants profess to worship 330 millions of deities; and some of these deities, which are actually worshipped, are personifications of sins themselves. Idol worship is practised in every form, with all its most disgusting features; and cannot surely be contemplated by a Christian without producing shame, on reflecting that he is connected with creatures who are so debased.

"From the exertions of the head of the government in that country, and the general exertion of our countrymen, we may hope to witness an improvement in the situation of females in India. Their present degraded situation is a consideration that will go to the heart of every one here present. Scarcely any of them can read or write. In consequence of this state of ignorance, we see the female character there remarkable only for superstition and vice. We see mothers, especially in one tribe, murdering their female children; and, I am sorry to inform this meeting, that all the efforts which have been made to suppress infanticide in that country, have been attended with but little success. Some females there, actuated by superstition, submit to be burned alive on the funeral piles of their husbands. It has, indeed, been said, and I wish we had proofs that it had been said truly, that this custom is on the decline in India: I fear it is rather on the increase. In the year 1815 the number of females burned, or buried alive, under the Bengal presidency, amounted to between 4 and 500; in 1816 to between 6 and 700; and, in 1817, 706 females suffered in this manner in that presidency. Now, my lord, with these facts before us, need we any farther proofs of the want of Christianity in India?"—Mr. Ward presented copies of the following versions, prepared and printed at Serampore: 1. The Pushtoo; 2. the Mahratta; 3. the Bengalee; 4. the Punja-bee; 5. the Telinga; 6. the Kunkuna; 7. the Sangskrit; 8. the Hindee; 9. the Chinese; and 10. the Orissa.

Dr. Adam Clarke introduced to the meeting the two Ceylonese priests, of whom we gave an account in our number for April 1819, p. 265. These young men had been brought up in the temple of Vishnu from the time they were five years of age. About three years ago a translation of the Bible fell into their hands, and their faith in the worship of Vishnu was immediately shaken. They happen to be of the class, or caste of fishermen in Ceylon, and were particularly struck with that part of the Scripture in which our Saviour tells the sons of Zebedee to follow him, and he would make them fishers of men. They became curious to see the people who had the means of sending throughout the world the glorious truths of the Gospel. They applied to the then governor, who was about to return to England, to be allowed a passage in the same vessel, but were refused. So

great, however, was their desire to visit England, that they actually took a boat, followed the vessel to sea, and were taken on board whilst she was under way. The Governor having put their sincerity to sufficient proof, treated them with the utmost kindness; and on their arrival in England, Dr. Clarke took them into his house, gave them every instruction in his power, and eventually admitted them into the bosom of the church by Christian baptism; and he had now the pleasure of presenting them as the first-fruits of the British and Foreign Bible Society in the Island of Ceylon.

Lord Calthorpe, on moving thanks to the royal dukes, &c. said: "Another subject of peculiar satisfaction to me, is, to see this institution supported by so large a number of the members of that illustrious family which is placed at the head of these realms, and which has upon us such large and such increasing claims of veneration and of affection. It is, my lord, the glory of a free people, that loyalty and respect to rank is not a slavish but a voluntary feeling; and we cannot but rejoice that they are preferring such claims to our high and increased affection."

The Bishop of Gloucester.—"It has been seen, in a variety of circumstances during the past year, and, I think, can be denied by no one, that the testimony of the enemies of religion in their conduct has proved the truth of its doctrines, while they have been defended by every resister of faction, and every decided friend of the laws of his country. Well then, my lord, may we, amidst whatever trials we may meet with, call to mind this reflection and be comforted. But, my lord, there are grounds not only for negative but for positive praise to this institution. Bible associations have been found effectual means of converting a large community of several thousand persons, once murmuring and disaffected, into a body of quiet, peaceable, industrious mechanics. Five years ago we saw the extensive community alluded to in a state of remarkable tumult and disorder, though they were in no greater distress than they were last year; but its streets are not now crowded with its idle and disaffected inhabitants. A Bible Association had been formed there: the time of trial came; the loom failed to produce more than a scanty subsistence, less and less every day: what was the consequence? Cheerful submission

to the will of God, and a desire to labour in any way, and their walls and cottages echoed with these words, 'Be patient, be quiet, be obedient to your superiors, better times will come.' Such has been the result of what, I believe, has been considered the most doubtful feature of our Society—a feature that must give pleasure to every heart that can understand and feel for the honour of his country. Surely then, my lord, we have in this a demonstrated advantage of incalculable utility in our society, an advantage which it is impossible fully to appreciate."

W. Wilberforce, Esq.—"One new consideration suggested itself to my mind at the time the Report was reading. The consideration I allude to (and which has some feelings associated with it not altogether so gratifying) is the sort of support which the Society has received in foreign countries as well as our own. In foreign countries, from the nature of their government, the state of their society, the constitution of their country, and the habits of their minds, it would have been impossible for this Society to have made the progress it has done, had it not received the support of their princes, and magistrates, and ecclesiastics: while in this country, we cannot but own, we have been more indebted to that powerful body, the middle class of our fellow-subjects, wherein dwell all that strength and energy which render it so valuable in the British Constitution. In this I cannot but see the finger of God. Again, if we consider the time when this society was founded, we shall find scarcely less reason for admiration and gratitude: when we look at its nature, it appears, at first view, astonishing, that it should have been left to us to form such a society. But at the period when we became possessed of that vast empire in the East, by what means could its inhabitants have received the Word of God, but through some Christian power, which, while it had a desire to diffuse light and knowledge in that country, should be able, by the power of its arms, to add the influence of its character for wisdom and prudence; more especially as man had then become wise enough to know, that it was not by force that the subjects of our authority were to become enlightened, but by being taught to look up to their rulers with gratitude for the blessings they conferred? I am here alluding, my lord, to different topics; but in every

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one of them we may see some proof of the goodness of God, and some pledge of his future favour. Another remark, suggested by the volumes before me and their able presenter, leads me to notice a further signal proof of the finger of God, and the goodness of Providence; that, at the time when this country became possessed of these vast oriental possessions, and the Bible Society was formed, at that time men were raised up who, though some of them had occupied obscure situations, were endowed with the most extraordinary talents, and, still more, with a disposition to employ these talents in this great and good cause. At that time, I say, such men as Carey, and Marshman, and Ward were raised up, the last of whom was restrained by his modesty from mentioning what would have flashed conviction on all our minds, that these great and good men were not actuated by any unworthy or improper motives for their conduct: that, instead of laying by all which they earn for that period when their strength shall fail, they each of them gave those 1500 pounds a year which they acquire by the labours of their press, and carry it to the temple to be consecrated to the service of God."

R. Grant, Esq.—"I cannot help calling the attention of the meeting to a circumstance related by a worthy coadjutor of this Society, the Rev. Mr. Jowett, who, in describing the result of a visit which he had made to the coasts of the Mediterranean, and particularly those of Egypt and Asia Minor, and, in expressing the feelings which crowded upon his mind, observes, that the opportunities which Athens possesses for works of Christian philanthropy, by the numbers of its visitors are very great, and that Athens is therefore a city with which the Bible Society ought to be associated. And now what must have been his feelings when in the last year a Bible Society, in connexion with your parent society, has been formed, is now in existence, and in actual operation? I cannot describe the emotions with which I heard this remarkable circumstance. Having been excluded from Rome, you made your stand in what was in fact the capital of ancient Greece. That city may again entitle herself to the appellation of the eye of Greece. It was, as your lordship knows, the exertions of the inhabitants of that city which gave us the fables of Homer; and fame has immortalized the researches of

those who first brought forth those immortal works, and gave them without gloss, note, or comment. But a higher boon is reserved for the same city; and it will now, we trust, give to the world works coming from a Higher Hand, and far more interesting to the human race; which inspire all the hope of man, and impart all the happiness of another world. For one moment I will allude to a suggestion of my honourable friend, that all the success of this Society is to be attributed to that noble and sublime principle on which it proceeds. You have gained conquests unknown to former conquerors: but what have been your arms? They have been new indeed. You recollect when one of the ancient warriors sent his sword to one who returned it as not being invincible. 'I sent you my sword,' said the warrior, 'but not the arm which wielded it:' but I mention this, because it really suggests a noble contrast: it is not the arm, but the sword with you; it is not the vigour of your thrust, but the excellence of your metal. I would not detract from your merits: your committee at home, and agents abroad are beyond the praise of man; but, if your efforts had been directed in any other manner, and not to the distribution of the Scriptures, without note or comment, very different effects would have followed. Your power is nothing but the irresistible might of weakness; your courage nothing but patient continuance in well doing: your invasions visits of Mercy; your cry of battle, Peace on earth, and good will towards men."

Lord Gambier adverted to a very flourishing Female Auxiliary Bible Society, in the Island of Jersey, formed under the patronage, and in a great measure by the exertions, of Admiral Sir James Saumarez: and his lordship added, that a penny association, in connexion with it, had, within the last year, contributed the sum of 100/.

SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE.

Communications have been received from the Bishop of Calcutta, on the state and prospects of the Society's East-India Mission. His lordship is of opinion, that not fewer than seven effective European missionaries are required for the due discharge of the duties of the several stations; and

that the Society should therefore have not less than eight missionaries in its service, that the supernumerary may be ready to render occasional assistance, wherever wanted. The Bishop adverts, also, to the inadequate amount of the salaries hitherto paid to the Society's missionaries; who, in consequence of the increase of the East India Company's chaplains, have lost various pecuniary advantages which they were accustomed to receive from Europeans in return for ministerial services. In consequence of this communication, it has been resolved to increase the salaries of the missionaries now in India; and to raise the number of missionaries, who are at present only five, in the proportion recommended by his lordship, as soon as fit persons can be procured for that purpose.

In our number for January we stated the appointment of a committee for providing tracts to counteract blasphemous and infidel publications. In pursuance of this object, the Society, in addition to its office at No. 21, Fleet street, for the sale of its publications, and, more particularly, of such tracts as the committee shall adopt for the present purpose, has furnished upwards of fifty booksellers, in London and its vicinity, with books and tracts, as agents of the Society. A correspondence has also been entered into with the diocesan and district committees of the Society, soliciting their co-operation. This call has been attended to with zeal and promptitude; and the district committees of Birmingham, Chester, and many other places, have taken effective measures to awaken the attention of their respective neighbourhoods to the claims of the present times on their exertions and liberality, and to give an extensive circulation to the Society's tracts throughout their respective districts.

Thirty-four new tracts, adapted to the exigencies of the present times, have been published; and, of those and the other publications of the Society, upwards of 400,000 have been issued in the last three months. More than 5000*l.* have been subscribed in aid of this object; besides the collections made by the diocesan and district committees, to defray the expense of circulating tracts in their respective neighbourhoods.

The special committee have made particular inquiries respecting the extent to which the late diffusion of infidel principles has prevailed; and have been highly grati-

fied to find that a large portion of the kingdom may be considered as free from the infection. The manufacturing districts in the north of England and in the western parts of Scotland, present, as might be expected, a very different aspect. Zealous and persevering efforts are indispensable, in order to check, and, with the blessing of God, to suppress, in those quarters, the growing spirit of irreligion.

SOCIETY FOR THE IMPROVEMENT OF PRISON DISCIPLINE, AND FOR THE REFORMATION OF JUVENILE OFFENDERS.

At a general meeting of the subscribers and friends to this Society, held at Freemasons' hall on Tuesday, May 23, his royal highness the Duke of Gloucester, K. G. patron, in the chair; several resolutions were unanimously agreed to, the heads of which will put our readers in possession of the principles and proceedings of this most useful national institution.

It was moved by the Marquis of Lansdowne, and seconded by Lord Auckland:

"That it appears by returns which have recently been laid before Parliament, that of five hundred and nineteen gaols and houses of correction in the united kingdom, and to which, in the year 1818, upwards of one hundred and seven thousand persons were committed, twenty-three only of these prisons are divided, as required by law, for the classification of offenders; fifty-nine have no division whatever to separate male from female prisoners; one hundred and thirty-six have merely one division; and that in seventy-three prisons only has employment of any description been introduced:—That this meeting feels deeply impressed with the conviction, that the defective construction and discipline of many of the gaols and houses of correction are productive of much crime and misery; that, as the great end of all punishment is the prevention of crime, this object is best attainable by measures which, while they operate to deter, are calculated to reform the offender; that experience has satisfactorily demonstrated the beneficial effects of salutary arrangements in prison discipline, by which humane treatment, constant inspection, moral and religious instruction, judicious classification, and well regulated labour, seldom fail, under the Divine blessing, to reclaim the most

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guilty, and soften the most obdurate; that the general adoption of an improved and enlightened system, in the construction and management of public prisons, would very essentially contribute to the diminution of crime, and the welfare of the community; and that this Meeting is therefore strongly convinced of the necessity of continuing its exertions in the collection and diffusion of useful information, the suggestion of beneficial regulations, the circulation of tracts, the preparation of plans for the erection of new, and for the alteration of old prisons, and in otherwise accelerating the adoption of improvements in prison discipline."

It was moved by W. Wilberforce, Esq. M. P., and seconded by the Right Hon. William Sturges Bourne, M. P.:

"That this Meeting laments to observe the continued increase of youthful criminals in the metropolis and its vicinity, to an extent most deeply affecting the public security: That by a personal inquiry which this Society has made into the cases of two thousand juvenile depredators, there is reason to believe, that in the cities of London and Westminster, and the borough of Southwark, there are upwards of eight thousand boys who derive subsistence by the daily perpetration of offences: That, although some of the circumstances which operate as incitements to juvenile delinquency are difficult of removal, yet there is one cause which admits of specific remedy, and the effects of which are deeply injurious—the defective discipline of the gaols: That, crowded as these prisons are with felons, of every degree in guilt, the youth committed on suspicion only, or convicted of his first offence, is necessarily compelled to mix with characters the most atrocious, among whom, if innocent, he must soon be corrupted, and, if guilty, hardened in iniquity: That this Meeting is therefore decidedly of opinion, that no means for the diminution of juvenile delinquency will be so efficacious as the erection of a prison for youthful offenders in the metropolis, to be conducted on an enlightened system of discipline; a measure which this Meeting is happy to observe has received the sanction and recommendation of the Gaol Committee of the House of Lords."

It was moved by Earl Grosvenor, and seconded by Stephen Lushington, Esq. M. P. L. D.:

Christ. Observ. No. 222.

"That it has been ascertained by this Society, that a great proportion of the juvenile depredators in the metropolis are the victims of parental neglect, entirely destitute of moral and religious instruction, and very frequently without any means of procuring an honest subsistence: under such circumstances the temptation to plunder becomes almost irresistible, and it is the duty as well as the interest of the community to diminish that temptation by every practicable precaution, and to reclaim those who have deviated from the paths of honesty: That this Society has therefore adopted arrangements for the relief of destitute boys, desirous of abandoning their vicious habits, but who, without such assistance, must have recurred to dishonest practices for support: That the success of the Society, in reforming a considerable number of youthful criminals, has been highly satisfactory; but it is greatly to be regretted that the low state of its finances has obliged the Committee to reject the earnest petitions of many who have had the strongest claims for assistance."

It was moved by Sir Thomas Baring, Bart., M. P., and seconded by William Allen, Esq.:

"That this Meeting learns with much pleasure the exertions of the Dublin Association for the Improvement of Prisons and Prison Discipline, whose valuable labours have essentially contributed to excite inquiry, and otherwise promote improvements in that part of the United Kingdom: nor can this Meeting withhold the expression of its sincere delight, that the philanthropic interest which happily prevails on this important subject throughout the kingdom, has extended to foreign countries: that a Society has been established in Russia, under the immediate patronage of the Emperor, for the improvement of Public Prisons, auxiliaries in connexion with which are forming in the principal towns of that vast empire: that in France, the Royal Society for the Amelioration of Prisons, of which the king has been pleased to declare himself protector, is in active operation; that in Prussia and Sweden a strong disposition has been shewn to prosecute this benevolent work; and that prospects of a most encouraging nature have lately opened, which afford the Society a well-grounded hope that the period is at hand when humane and enlightened principles of disci-

pline will be carried into practical operation throughout the prisons of every European State."

It was moved by the Hon. Henry Grey Bennet, M. P., and seconded by Joseph J. Gurney, Esq. :

"That this Meeting begs respectfully to express its grateful acknowledgments to those Magistrates, and other friends to the improvement of Prison Discipline throughout the kingdom, whose co-operation has materially facilitated the objects of the Society, and upon whose continued exertions the success of any plan for this purpose must essentially depend."

It was moved by Lord Belgrave, and seconded by the Hon. and Rev. G. Noel :

"That it is impossible, on the present occasion, to omit the declaration of the high sense which this Meeting entertains of the unwearied and benevolent exertions of the Ladies' Committees visiting Newgate and the Borough Compter, who, under circumstances the most disadvantageous, have strikingly exhibited to the world the powerful efficacy of religious instruction, kindness of treatment, and judicious discipline, in reclaiming the most depraved ; and this Meeting earnestly recommend their example to ladies inhabiting the other populous cities, as calculated to produce the most beneficial effects upon the moral improvement of prisoners."

CHURCH MISSIONARY SOCIETY.

Our readers will recollect the resolution of the Committee, placing the sum of five thousand pounds at the disposal of the Bishop of Calcutta, for the establishment of the Mission College projected by his lordship. The following correspondence on the subject is so honourable to all parties, that we feel much pleasure in laying it before our readers. We earnestly pray for the blessing of God on his lordship's well-planned and benevolent efforts for extending the light of Christianity among the Mahomedan and Pagan residents in his extensive diocese ; and we trust that all who have this great object in view, and especially the members of the same church, may ever preserve that Christian unity of spirit which is pre-eminently calculated to recommend our holy religion to the attention of the natives.

Letter from the Secretary to the Bishop of Calcutta.

"Church Missionary House, Salisbury-square, London, July 17, 1819.

"My Lord,—I have the honour to for-

ward to your lordship, a copy of a Resolution of the Committee of the Church Missionary Society for Africa and the East, passed on the 12th instant ; and cannot but express my earnest hope, that it may please God to grant his blessing to your lordship's plan, and fulfil your utmost wishes for the benefit of India.

"I have the honour to remain, my lord, your lordship's very obedient servant,
JOSIAH PRATT,
Secretary, Church Miss. Soc."

Letter from the Calcutta Corresponding Committee to the Bishop of Calcutta.

"Calcutta, Dec. 27, 1819.

"My lord—We have the honour to inclose a letter, addressed to your lordship, which was brought out by the Rochester in a parcel from the Rev. Mr. Pratt, Secretary of the Church Missionary Society.

"We have received instructions, in forwarding this letter, to express the Society's respectful acknowledgments of the enlarged views so eminently displayed in your lordship's plans for promoting the conversion of the native population of India, as detailed in your letter to the Secretary of the Society for propagating the Gospel in Foreign Parts ; and to say, that they request your lordship will be pleased to accept five thousand pounds, in aid of the projected Mission College. It is their desire that this sum be placed at your lordship's entire disposal, at such times and in such manner as you may direct ; and we are accordingly prepared to fulfil their wishes, whenever we may be honoured with your lordship's instructions.

"It cannot be necessary to add the expression of our high satisfaction, in being the organ of such a communication. Our own feelings are entirely in unison with those of the Society for whom we have the honour to act ; and we cordially rejoice in the Christian liberality with which your lordship's grand missionary measures have been encouraged.

"We have the honour to be, my lord, your lordship's most obedient and faithful servants,

"G. Udny, J. W. Sherer, Dan. Corrie,
J. Parson, T. Robertson, T. Thomason."

Reply of the Bishop of Calcutta to the Corresponding Committee.

"Chouringhee, Dec. 27, 1819.

"Gentlemen—I have the honour to acknowledge the receipt of your letter of this day's date, inclosing an official communication from the Rev. Josiah Pratt, Secretary

of the Church Missionary Society, of the 17th July last; from which it appears, that the Society approve the plan for a Mission College lately recommended by me to the Society for the Propagation of the Gospel in Foreign Parts: and have moreover been pleased to mark their approbation by a vote of five thousand pounds, in furtherance of the design, to be placed, as you inform me, at my entire disposal.

"It can hardly be necessary to assure you, that I have derived the highest gratification from this intelligence. I thankfully accept, and will, with the Divine blessing on my endeavours and purposes, faithfully apply, this munificent donation.

"At the same time I rejoice to learn, that your own sentiments are so strictly in unison with those of the Society for which you act; and I thank you for the expression of your satisfaction in the encouragement afforded to measures, of which Providence has vouchsafed to make me the humble instrument, and which I fervently pray may redound to the glory of God upon earth.

"I have the honour to be, Gentlemen,
With much regard and respect,
Your very faithful servant,

"T. F. CALCUTTA."

The Report of the Society when printed will give us an opportunity of detailing its general progress. In the mean time, our readers will be gratified to find that its funds have considerably increased. The Secretary reported at the annual meeting, that notwithstanding the liberal contributions collected for another Society, in pursuance of the King's Letter, and in which he most cordially rejoiced, he was able to state an advance of above two thousand pounds, for the Church Missionary Society, beyond the preceding year; that being about twenty-eight thousand pounds, and this thirty thousand pounds. This advance he attributed to a forcible appeal to its friends, both from the pulpit and in private. In the course of the past year, several new associations had been formed, particularly one at Chester, from which eighteen hundred pounds had been received.

PRAYER BOOK AND HOMILY SOCIETY.

After a sermon by the Rev. J. Scott, M. A. of Hull, preached at Christ Church,

Newgate Street, the annual meeting of the above Society was held at the Crown and Anchor Tavern, in the Strand, on Thursday, the 4th May; the Right Hon. Lord Gambier in the chair.

The Report of the Committee for the last year was read: the substance of which was, that during that period 9,731 Homily Tracts translated into foreign languages had been distributed abroad, or among merchant vessels which had come to this country; that the first three homilies had been printed in Welch, and also translated into Manks; that Sunday schools, barracks, coasting and other vessels, had from time to time been supplied with Prayer-books, Psalters, and Homilies; and that 125 Prayer-books, 200 enlarged Psalters, and 3,700 Homily Tracts, had been granted to the settlers going to the Cape of Good Hope. During the last year the Society had completed editions of the Common Prayer in the Welch language, as also in the Irish tongue and character; both of which had been highly approved, and most thankfully acknowledged, by persons who feel an interest in the welfare of those countries.

The next point of importance related to versions of the Common Prayer in the Tamul and Malayalim languages, for the benefit of the Syrian Christians of Travancore; upon which subject, communications from Vepery and Madras had been received by the Committee. The Report stated, that the Society had contributed towards defraying the very large expense which must be incurred by publishing editions of each of these translations, and expressed the great regret of the Committee that they had been able to do so little.

The total issue of bound books—that is, Prayer-books, Psalters, and Homilies, during the year—had been 11,581; and that of Homilies, the Articles of Religion, and the Ordination Service, as tracts, 34,714.

The Committee concluded by stating, that though many difficulties were to be encountered, yet finding, as they constantly have done, very strong encouragements in the nature of the work itself, in the fixed character and objects of the institution, in unexpected supplies raised up in times of difficulty, in the very pleasing communications received from correspondents, and the spi-

rit of brotherly love which they meet with—(allusion was here particularly made to similar Institutions in America, and letters were read from that quarter,)—they were not only contented, but most anxious to proceed with their exertions.

CHINA.

From an imperial edict against Christianity, issued in the year 1805, it is manifest that the Roman Catholic Missions maintain their footing in China under circumstances of peculiar difficulty and of imminent peril. A Missionary at Macao has lately transmitted the following details respecting the persecutions which the Christians have, at present, to encounter in that country:—Every European priest, whom they discover, is arrested, and put to death on the spot. The same fate is reserved for the Chinese Christian priests. The other Christians, when they will not apostatize, suffer the most dreadful torments, and are afterwards banished into Tartary.

There were in the prisons of the province of Sutchén alone, two hundred Christians, who wait the moment of exile. A Chinese priest has been strangled, and two others were about to die in a similar manner.

In the whole empire, adds the writer of the above communication, there are but ten missionaries; five of whom are at Pekin, who can have no connexion with the inhabitants but in secret. The emperor has declared that he will have no more painters, watch-makers, nor even mathematicians. The Bishop of Pekin has attempted in vain to introduce himself under that title. The only means which remain to the Missionaries to penetrate into the country, are to gain the couriers which go from Macao to Pekin; but if the thing is discovered, the missionary and the courier are put to death on the spot.

In spite of all these persecutions, the Roman Catholic religion, it is added, is extending itself. For fifty years there were reckoned, in the province of Sutchén, but five thousand or six thousand Christians: they are now, it is said, sixty thousand.

SOCIETY FOR THE ENCOURAGEMENT OF FEMALE SERVANTS.

The last Report of the Society states, that, during the past year, many thousand

appropriate tracts have been given to servants at the Registry; 88 servants have received Bibles on completing their first year's services, 151 have been rewarded with the sum of 281*l.* 18*s.*; four have received gratuities on their marriage, and four have been assisted in affliction. It adds, that the Society's tract, entitled, "Friendly Hints to Female Servants," and another called "Maxims of Prudence," are much in request among servants, and that 20,000 of them have been printed, 18,000 of which are now probably in the hands of as many servants. Since the commencement of the institution, 937 rewards have been bestowed, and the names of 430 females are on the books at the Registry, who will, by remaining in their places, become entitled to the progressive and accumulating rewards of the Society. The Rev. Dan. Wilson stated at the annual meeting, from an instance that had lately occurred, some of the mischiefs which young women bring upon themselves by leaving services in the country for places in London, by which numbers fall into vice and wretchedness. The great value of good servants, in forming the minds of children to habits of honour and truth, rather than of connivance and falsehood, was particularly adverted to, as rendering the moral improvement of servants highly important to families. The Report also mentions the cruelty and *impolicy* of dismissing servants suddenly, and the injury of withholding the usual recommendations as to character, for mere venial offences, as tending to occasion an increase of vice, and often sending a female, with all the feelings of an injured person, into the very haunts of vice and dishonesty.

SOCIETY FOR THE PROPAGATION OF THE GOSPEL.

We stated, in our Number for March, that this Society is about to take charge of the Christian instruction of the Slaves at Cape Town, South Africa.

That these Slaves have a strong claim on this country, will be manifest from the following view of their condition:—Great numbers of free Malays, who are all Mahomedans, have long resided in Cape Town. They have, at present, not less than twelve priests; who are zealous in making converts. The degradations to which Slaves were formerly subject, rendered numbers of them a prey to these priests. Baptism

was, in those times, denied to Slaves; as, by the Dutch law, a Slave, when baptized, became free: nor were Slaves even permitted to be present at Christian worship. Many temporal motives are offered to induce the Slaves to become Mahomedans: the priests promise them protection, and take care of them when in sickness or want. In return, the priests are liberally maintained, and they exercise an unlimited sway over the minds of the Slaves; the poorest of whom will contrive to save a trifle for them.

There is another class of persons, nearly allied to the Slaves, who have a just claim

to our regard. They have been liberated from the holds of vessels which were carrying them into bondage, and are dispersed among the colonists: they are too generally considered and treated as Slaves; and, associating as they do with them, they are equally exposed to the influence of the Mahomedan priests.

We rejoice, therefore, that the care of these outcasts has been undertaken by the Society. It cannot engage in a more honourable work, than the providing of adequate Christian instruction for these dependents on the justice and charity of this country.

VIEW OF PUBLIC AFFAIRS.

FRANCE.

THE principal occurrences in France during the month have been, the adoption of the new election law by the chamber of deputies; and certain tumultuous proceedings, for which the discussion of it furnished a pretext and excitement. The number of deputies who voted in favour of the law were one hundred and fifty-two; those against it, ninety-five; leaving a majority on the side of ministers of fifty-seven. The leading provisions are, that the kingdom shall be considered as divided into departments as at present; and that these departments shall be subdivided by a royal commission, into sections, to be called *arrondissements*. The chamber is to consist of four hundred and thirty deputies, of whom one hundred and seventy-two are to be elected by the colleges of departments, and the remaining two hundred and fifty-eight, by the colleges of *arrondissements*. Without going into the details, which are not very intelligible on this side of the channel, it is calculated that the former class of deputies will, generally speaking, be under a strong aristocratic influence; and the latter, under that of popular feeling; thus creating a tolerably fair representation of all classes of French subjects. The result, it is supposed, will be greatly in favour of government.

In consequence of the eager debates on this great political measure, concurring doubtless with other causes, several seditious tumults have occurred in Paris, Brest, Nantz, and Lyons, which were not repres-

sed without the loss of some lives. Tranquillity appears to have been restored; but it is impossible not to see that much irritation prevails among the various parties in that long distracted country. Under these circumstances, we are glad to find, if we may credit the dying confession of Louvel, that he had no accomplice in his plan of assassinating the duke de Berry, but that it was a project of his own contriving and executing, solely with a view to cut off the stock of the French royal family. He died an obdurate infidel. His line of reading had fluctuated between anti-Christian and revolutionary publications, and his principles were formed of this monstrous compound.—Sandt, who has also been executed in Germany, died in the same spirit, persisting to the last in the avowal of kindred sentiments.

DOMESTIC.

The arrival of the QUEEN, and the unhappy occurrences to which it has given rise, must be well known to all our readers. We shall therefore trespass on their attention only with the principal facts of the case, reserving to a future occasion the remarks which have suggested themselves on this deeply afflicting subject.

The facts are concisely these:—Her Majesty having arrived at St. Omer's, in her way to England, accompanied by Mr. Alderman Wood (who appears to have been chosen for her confidential adviser,) was there met by Mr. Brougham, her attorney-general, and by Lord Hutchinson.

who appears to have been charged with conveying to her certain propositions on the part of government. These were stated by him to be, that 50,000*l.* per annum should be settled on her for life, on condition that she should not assume the title of Queen of England, or any title attached to the royal family of England, and that she should not reside in, or even visit, this country ; and that the consequence of such a visit would be an immediate message to Parliament, with a view to a judicial examination of her Majesty's conduct during her residence abroad. These propositions the Queen peremptorily rejected, and, within a few minutes after the receipt of them, proceeded for Calais, and thence to London, escorted by the worthy Alderman, without having communicated her intention to lord Hutchinson, or even to Mr. Brougham. Her Majesty fixed her abode for a few days in the house of Mr. Wood, whence she has removed to a private residence, near Portman-square.

On the day of her arrival in London, a message was brought down to both houses from the king, recommending to their immediate attention certain documents respecting her Majesty's conduct since her departure from this kingdom. His majesty also expressed the anxiety which he had felt to avert the necessity of disclosures and discussions so painful, but that the step taken by the Queen of coming to England had left him no alternative, and he confided in the wisdom of Parliament to adopt such a course of proceeding as the honour of the crown might require. In consequence of this address, motions were made in both houses for the appointment of secret committees, to examine the documents laid before them, and to report upon them. The motion was carried in the House of Lords ; but the investigation was suspended, because the House of Commons, on the suggestion of Mr. Wilberforce, had adjourned the question of appointing a secret committee, in the hope that the reluctance thus shewn by Parliament to enter on the inquiry, might lead to an accommodation. Her Majesty, it should be added, had sent a message to the House of Commons, stating that she had been induced to return to England, in consequence of measures having been pursued injurious to her honour and peace, and demanding a full

and public investigation of her conduct. She adverted, in particular, to the omission of her name in the Liturgy, the rejection of her application for a royal residence, the slights which she had received from British ministers in foreign courts, and the slanderous reports which had been circulated to her disadvantage, and which she anxiously desired an opportunity of disproving.

In consequence of the opinion so clearly expressed by Parliament in favour of an amicable adjustment of the points at issue, a negotiation was opened, in which lord Liverpool referred to a memorandum delivered by his lordship to Mr. Brougham, on the 15th April, and which contained the only terms the government had intended to submit to the Queen. They differed in some respects from those which were communicated by lord Hutchinson at St. Omer's, whose propositions therefore, to the extent of that difference, have been disowned by the government. The Queen stated, that those terms were now made known to her for the first time ; and the public is as yet uninformed of the reasons which induced Mr. Brougham to withhold them from her. Even these terms however, though less objectionable than those propounded by lord Hutchinson, she declined as inconsistent with her honour and dignity. To facilitate the negotiation, it was mutually agreed to refer the question to negotiators appointed by the King and Queen ; and the duke of Wellington and lord Castlereagh were named on the part of his majesty, and Mr. Brougham and Mr. Denman on behalf of the Queen. The arrangement was agreed to be made on the principle that the King should not be called to retract any steps he had already taken, or the Queen to admit any thing that might be prejudicial to her interests, in case the negotiation should fail, and judicial proceedings be hereafter resorted to. Five conferences took place, but without effect. The Queen's law officers proposed as a necessary condition the insertion of her Majesty's name in the Liturgy, or an equivalent, without mentioning what that equivalent should be, which should have the effect of protecting her Majesty's character against unfavourable imputations, as if the concessions she might make were an admission of guilt.

She made no objection to residing abroad, but she demanded to be introduced as Queen of England to foreign courts. The king was willing to cause official notification of her Majesty's legal character to be made to the government of the state in which she might see fit to fix her residence, and to give orders that every attention should be paid to her Majesty's comfort and convenience. But the insertion of her name in the Liturgy, and her official introduction to foreign courts generally, were considered inadmissible, because the first of these concessions would oblige the king to retract his former acts, which it was agreed as a preliminary point in the negotiation should not be required, and which he saw no reason to do; and the second would give rise to much public inconvenience, her Majesty not being received at the British court. Here the conferences broke off.

To afford one more hope, if possible, of avoiding the painful and humiliating, and we may add polluting, investigation which now seemed to threaten the peace and morals of the nation, Mr. Wilberforce, to whom the public are so deeply indebted throughout the whole of this business, followed up his benevolent interference by another mediatory motion, in the shape of resolutions to be presented to the Queen. These expressed regret at the failure of the attempt to effect an amicable adjustment of the royal differences; and stated an opinion, that in listening to the earnest wish of the House to forbear pressing those points in which any material difference of opinion yet existed, her Majesty would not be understood to shrink from inquiry, but would only be deemed to afford a proof of her readiness to defer to the wishes of Parliament, by sparing the necessity of public discussions which could not but be distressing to her Majesty, derogatory from the dignity of the crown, and injurious to the best interests of the empire. This motion, after a most energetic and protracted discussion, was carried by a majority of three hundred and ninety-one to one hundred and twenty-four; thus shewing the deep anxiety of the House for an amicable arrangement. The Queen, however, has seen fit to decline acceding to the proposition of the House; saying, that she owed it to the king, herself, and all her fellow subjects, not to consent to

sacrifice any of her essential privileges, or to withdraw her appeal for public justice.

The day after the Queen's answer was communicated to the House of Commons, she addressed a petition to the House of Lords, protesting against any secret inquiry, and challenging the most complete and open investigation of her conduct, provided only she had time allowed her to collect from abroad the evidence necessary to her defence; requiring also to be heard by counsel in support of her petition.—The House of Lords agreed to this last prayer, and her counsel were accordingly heard at the bar. The result, however, has been, that the House of Lords have resolved on proceeding in the course originally proposed, of submitting the matter first to a secret committee, and waiting the report of that committee before any ulterior measures are taken. In the House of Commons, the consideration of the whole subject has been deferred until the 6th of July, with a view to afford to the House of Lords an opportunity of maturing their plan of proceeding, that there may not be two judicial investigations going forward at the same time.

What will be the result of this unhappy and complicated affair it is impossible to foresee. We lament greatly that it should be made, in the mean time, an occasion not only of party violence, but of popular effervescence; and we earnestly recommend it to our readers, that as the merits of the case are likely to undergo a patient and impartial investigation before the highest tribunal in the land, they ought quietly and respectfully to wait its decision, and to discourage in all around them every disposition to make the present circumstances of the royal family an occasion of increasing the popular disaffection, or diminishing those sentiments of loyal attachment to the sovereign, which it is the bounden duty of every Christian to cherish.

We must pass over many other topics of great interest very lightly. The failure of a number of banks in the south of Ireland has created much distress in that country; which, however, has been alleviated by the assistance of Government, and confidence begins to be restored.—Considerable alarm was excited for a few hours by the appointment of a committee of the House of

who appears to have been charged with conveying to her certain propositions on the part of government. These were stated by him to be, that 50,000*l.* per annum should be settled on her for life, on condition that she should not assume the title of Queen of England, or any title attached to the royal family of England, and that she should not reside in, or even visit, this country ; and that the consequence of such a visit would be an immediate message to Parliament, with a view to a judicial examination of her Majesty's conduct during her residence abroad. These propositions the Queen peremptorily rejected, and, within a few minutes after the receipt of them, proceeded for Calais, and thence to London, escorted by the worthy Alderman, without having communicated her intention to lord Hutchinson, or even to Mr. Brougham. Her Majesty fixed her abode for a few days in the house of Mr. Wood, whence she has removed to a private residence, near Portman-square.

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Commons to consider the embarrassments of the agricultural interest; doubtless with a view to some increase of the rate to which corn must rise before importation is permitted. The agitation, however, soon subsided; as on the succeeding day, by a vote of the house, the Committee was restricted in its deliberations to the single point of ascertaining the best mode of fixing the averages of the price of corn.—A slight discontent has been manifested by a few privates of the first battalion of the third regiment of Life Guards, in consequence of some circumstances which have not been clearly explained to the public. An investigation into the circumstances is now proceeding. But, in the mean time we are assured from authority that the discontent was very limited, and that the disposition of the Guards generally is in the

highest degree satisfactory. The appointment of parliamentary committees to consider the state of our commerce, after debates of great interest, and replete with information, has given very general satisfaction, and we trust may prove beneficial to the country.—But all these topics are overwhelmed for the present in the pending discussions respecting the Queen; nor can we find room to say more of the budget itself, than that the provision for the present year is 29,723,000*l.*, of which 23,722,000*l.* is for the public service, and the remainder for the reduction of the unfunded debt. To make up deficiencies, there is to be a loan of 5,000,000*l.*, an issue of exchequer bills to the amount of 7,000,000*l.*, and a loan from the sinking fund of 12,000,000*l.*; making, with the ordinary sources of revenue, 30,000,000*l.*

ECCLESIASTICAL PREFERMENTS.

Rev. Mr. Clarke, Budston R. and V. Somersetshire.

Rev. Samson Davies, B. A. of Clare-hall, Cambridge, Evington V. Leicester-shire.

Rev. W. F. Mansel, B. A. of Trinity College, Cambridge, (Vicar of Sandhurst, Gloucestershire) to the adjoining Vicarage of Ashelworth.

Rev. Henry Freeland, B. A. of Emanuel College, Cambridge, Hasketon R. Suffolk.

Rev. Robert Bathurst, M. A. Toftcroft R. Norfolk; also to Docking V. same county.

Rev. Wm. Hennel Black, to Perpetual Curacy of Wormegay, Norfolk.

Rev. Wm. Robt. Hay, M. A. Rector of Ackworth, Rochdale V. vacant by the death of Dr. Drake.

Rev. Wm. Clayton, B. A. Ryburgh Magna and Parva R. Norfolk.

Rev. Rd. Eaton, B. A. Elsing R. Norfolk.

Rev. John Dolphin, Wake Colne R. York.

Rev. Henry Baker Tristram, B. A. Bra-ham V. York.

Rev. T. F. F. Bowes, M. A. Barton in the Clay R. Bedfordshire.

Rev. John Keate, D. D. to a prebend in St. George's Chapel, Windsor.

Rev. G. Mettam, Arnesby V. Lincoln-shire.

Rev. Dr. Sandiford, to the sinecure Rectory of Ashbury, Berks, *vice* Mordaunt; an option of the late Abp. Moore.

Rev. T. H. Ashhurst, L.L. D. Yaverland R. in the Isle of Wight.

DISPENSATION.

Rev. W. C. Cumming to hold the Rectory of St. Mary's, Bedford, with the Vicarage of Eaton Bray, in the same county.

Rev. Edward G. Meyrick, D. D. to hold the Rectory of Winchfield, Hants, with the Vicarage of Ramsbury, Wiltshire.

Rev. H. Brown, to hold the Rectory of Aylestone, Leicestershire, with the Rectory of Hoby, in the same county.

Rev. C. Chisholm, Rector of Eastwell, Kent, to hold the Vicarage of Preston next Faversham with Eastwell.

ANSWERS TO CORRESPONDENTS.

H; PHILO-SINCERUS; W. D.; ΔΙΣΚΟΥΡΟΣ; C. CAPPE; AMICUS; A. B.; C. L.; B. R.; C. S.; INDAGATOR; F. H.; and B. W.; are under consideration.

We had inserted the Resolutions of the Society for Prison Discipline, before we received the communication of the Committee. We therefore take this opportunity of stating, that Donations and Subscriptions will be received by Samuel Hoare, Jun. Esq., Chairman of the Committee, 62, Lombard-street; T. F. Forster, Esq. Treasurer, St. Helen's Place; T. F. Buxton, Esq., M. P. Spitalfields; William Allen, Esq. Plough Court, Lombard-street; and by the following Bankers: Barclay, Tritton, and Co. 54 Lombard-street; Drummond and Co. Charing Cross; Fry and Co. St. Mildred's Court; Gosling and Co. Fleet-street; Hoare, Barnetts, and Co. Lombard street; and Sir John Lubbock, Bart. and Co. Mansion-house-street.